



# Supplement to the Catalogue

OF THE

## Persian Manuscripts

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(VOLUME I)

*By*

MAULAVI ABDUL MUQTADIR

*Khan Bahadur*

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## P R E F A C E

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NOTICES of 1743 MSS covering all branches of Muhammadan literature have been given in the eleven volumes of the Catalogue of the Persian MSS that have been published. A large number of MSS most of them of later acquisition could not be noticed in those volumes. These MSS consisting of more than six hundred works and treatises have been dealt with in two supplementary volumes the present volume containing notices Nos 1744-2006 being the first. The second containing notices Nos 2007-2351 is in the press and is expected to be published before the end of this year.

LUCKNOW  
*April 2 1932*

J A CHAPMAN,



# SUPPLEMENT TO THE CATALOGUE OF THE PERSIAN MANUSCRIPTS.

## GENERAL HISTORY

No 1744

fol 647 lines 2, size  $9\frac{1}{2} \times 6$   $7\frac{1}{2} \times 4\frac{1}{2}$

تاریخ طبری

TÂRĪKH-I TABARĪ

A complete copy of Balāmis translation of Tabarī's history  
See Nos 449-450

A fairly old copy Written in fair Nasta'liq

Dated Thursday 7 Shāban A H 1012

The seals of Nawwāb Sayyid Vilāyat Ali Khan and Sayyid  
Khawshid Nawwāb are found in several places at the beginning and  
end of the copy

A note by a former owner of the MS runs thus on the title page

بدلایم درم دهمده روز شنبه سنه ۱۱۹۳ هجری خرداده شد \*

No 1745

fol 183 lines 25 size  $13\frac{1}{2} \times 8\frac{1}{2}$   $9 \times 5$

روضه الصفا

RAUDAT-US-SAFĀ

The fourth volume of Mir Khwand's Raudat us Safa beginning  
like other copies See No 456

Written in fair Nasta'liq within gold and coloured borders with an illuminated frontispiece

Dated Qazwîn, 15 Jumâdâ II, A H 997.

Scribe مَدَايِت کَاتِب ، اَبَس فَاَسَم حَاں شَرَارِی

No. 1746

fol 236 , lines 27 size  $9\frac{1}{4} \times 4\frac{1}{4}$  ,  $7\frac{1}{4} \times 2\frac{1}{4}$

نِگَارِسْتَان

# NIGÂRIS'I'ÂN

A copy of Qâdî Aḥmad Gaffâi's Nigârîstân See No 470

Beginning as usual

ای طراریده نِگَارِسْتَان الْح

Written in ordinary Nasta'liq within coloured borders with a double-page 'Unwân at the beginning

'Not dated , 17th century

A note on the title-page is dated 21 Rabî' II, A H 1064

No. 1747

fol 582 , lines 20 , size  $6\frac{1}{4} \times 3\frac{3}{4}$  ,  $5 \times 2\frac{1}{4}$

(تَارِیْخِ عَام)

# (GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A H 1001 = A D 1592

The copy is defective at the beginning, and begins at once with the first *Bâb* thus

بَابِ اَوَّلِ دَرِ ذِکْرِ اَیْنِیَا وَ حُلَعَا وَ سَلْطَنِ مِصْر ..... بَاتَعَاں مَمُور  
مُورَحَّانِ حَقِّ سَدِّکَانِه وَ تَعَالٰی دِیْخَسْتَنِ یَرِی رَا کِه کَسُوب ..... دُورِ حَضَر  
رِسَالَه ، یدَاہ نُوْدِ الْح \*

The work is divided into four *Bâb*, as follows

*Bâb* I, on fol 1<sup>b</sup>

بَابِ اَوَّلِ دَرِ ذِکْرِ اَیْنِیَا وَ حُلَعَا وَ سَلْطَنِ عَرَبِ وَ مَمُورِ شَامِ وَ مَعْرَبِ \*

The principal subjects treated under this *Bab* are —

Patricarchs and Prophets beginning with Adam fol 2<sup>b</sup>

History of Muhammad fol 31<sup>b</sup>

Abu Bakr Siddiq fol 30<sup>a</sup>

Umar fol 35<sup>a</sup>

Uṣman fol 61<sup>a</sup>

Ali fol 68<sup>b</sup>

Hasan bin Ali fol 70<sup>b</sup>

Husayn bin Ali fol 81<sup>b</sup>

Ali bin Husayn and the following Imams fol 83<sup>b</sup>

Muawiyah fol 90<sup>b</sup>

Yazid bin Muawiyah and other Umayyad Khalifs fol 93

Abbaside Khalifs beginning with Saffah fol 110<sup>b</sup> ,

Kings of Saman fol 113<sup>b</sup>

Banu Lakhm in Jazirah and Mousal fol 134

Gassanians in Syria fol 135<sup>b</sup>

Banu Umayyah in Magrib fol 160<sup>b</sup>

Banu Aglab in Afriqiyah fol 161<sup>b</sup>

Mulafsamun fol 164<sup>a</sup>

The Tulunis fol 163<sup>b</sup>

The Ikhsjudis fol 166<sup>a</sup>

The Hamdanis fol 166<sup>b</sup>

The Dimashmandis fol 168<sup>b</sup>

The Urtuqis fol 169<sup>a</sup>

The Saliqu fol 169<sup>b</sup>

The Isma'ilis in Magrib Egypt and Syria fol 170<sup>a</sup>

The Sharifs of Makkah fol 173<sup>b</sup>

Banu Kilab fol 175

Banu Uqayl fol 176

Banu Asad fol 177<sup>a</sup>

The Mushashir Sayyids fol 177<sup>b</sup>

The Atabal's fol 178<sup>a</sup>

The Ayyubides fol 185<sup>b</sup>

## *Bab* II on fol 233

اب دوم در ذکر حکام و سلاطین امدان ما دواع \*

Old Persian Kings beginning with Kayumurs fol 233

Mulul ut Tawaf fol 247

Kings of Tabaristan fol 256<sup>b</sup>

Here is a *lacuna* after fol 256

Washamgir fol 258

Shams-ul-Ma'âlî Qabûs bin Washangû, fol 16

The Tâhirides of K̲h̲uîâsân, fol 259<sup>b</sup>

The Saffârides, fol 260<sup>b</sup>

The Subuktiginis (Gaznawides), fol 263<sup>a</sup>

The Saljûqis, fol 269<sup>b</sup>

Rulers of K̲h̲wârazm, fol 285<sup>b</sup>

The Gûrides, fol 296<sup>a</sup>

History of Hûlâkû and his successors, fol 297<sup>b</sup>

Rulers of Kurdistân, fol 307<sup>b</sup>, of Humûz, fol 311<sup>b</sup>, of Shîrwân,  
fol 312<sup>b</sup>

The Atâbaks of Âdarbâyân, fol 313<sup>a</sup>

The Atâbaks of Fârs, fol 314<sup>a</sup>.

c Rulers of K̲u̲mân, fol 317<sup>a</sup>

The Muẓaffarides in Fârs and 'Irâq, fol 320<sup>b</sup>

The Sarbadârs in K̲h̲uîâsân fol 328<sup>a</sup>

The Kurt Kings in Harât, fol 330<sup>a</sup>

c Shâh Rukh, fol 333<sup>a</sup>

The Âq-Quyûnlû, fol 354<sup>b</sup>

The Qarâ-Quyûnlû fol 357<sup>a</sup>

Shaykh Safî-ud-Dîn and his successors, fol 359<sup>b</sup>

Shâh Ismâ'îl, fol 361<sup>a</sup>

Shâh Tahmâsp, fol 371<sup>b</sup>

### Bâb III, on fol 381<sup>b</sup>

باب سیوم در ذکر حکام حتای و ترکستان و ملوک الدبر تا توابع \*

Rulers of K̲h̲atâi or China, in thirty-six *Tabaqât*, fol 383<sup>a</sup>

The descendants of Yâfes bin Nûh, fol 395<sup>b</sup>

Chingîz K̲h̲ân, fol 398<sup>a</sup>

Jûjî K̲h̲ân and his descendants in different countries, fol 399<sup>b</sup>

Uktâi Qâân fol 4064<sup>b</sup>

Chagtâi, fol 407<sup>b</sup>

Tûglaq Tîmûr fol 409<sup>b</sup>

Tûlî K̲h̲ân fol 420<sup>b</sup>

The Samanides, fol 421<sup>b</sup>

Âl-ı Afrâsiyâb, fol 427<sup>b</sup>

Qarâkhitâ'is, fol 430<sup>a</sup>

Rulers of Transoxiana before Tîmûr, fol 430<sup>b</sup>

History of Tîmûr before his accession, fol 431<sup>a</sup>

Tîmûr's accession and his reign, fol 434<sup>b</sup>, his death, fol.  
447<sup>b</sup>, his successors, fol 448<sup>a</sup>

Bâbur, fol 452<sup>a</sup>

Bab IV on fol 460<sup>b</sup>

نام جهان در حکام و حکام و ملک و م و نواع ان \*

History of the Israhite fol 461<sup>a</sup>

Adam and the patriarchs fol 466<sup>b</sup>

Roman emperors fol 468<sup>b</sup>

The Saljuqs in Persia fol 484

The Usmans fol 486

Pre Muhammadan rulers of India fol 500<sup>a</sup>

Post Muhammadan rulers fol 506

Khulji kings fol 507<sup>a</sup>

Tughlaq kings fol 513

Sayyids fol 518<sup>b</sup>

Lodi Dynasty fol 524

Afgans fol 527<sup>a</sup>

Kings of Gujarat fol 530

Kings of Malwah fol 540

Kings of Jaunpur fol 549<sup>a</sup>

The Deccan kings fol 551

Kings of Bengal fol 554<sup>b</sup>

Rulers of Sind fol 555<sup>b</sup>

Rulers of Kashmir fol 556

Babur in India fol 560<sup>b</sup>

Humayun fol 567<sup>b</sup>

Akbar fol 571<sup>b</sup>

The history is brought down to A H 1001 = A D 1502 when Mirza Daniyal with the Khan i Khanaan and eighty thousand men were sent (by Akbar) for the conquest of the Deccan —

و در این سال مر را دندل را تا حلی حالی و حسنک هزار سوار  
و رولاب دکی مسند \*

A general history anonymous and defective like the present and likewise ending with a mention of the same incident in A H 1001 = A D 1502 is described in the Ind Office Lib Cat No 120

The headings and their arrangement in the said copy as given by Ethé exactly agree with those in the present work except some slight differences obviously due to defect and the misarrangement of folios in that copy

In the following note at the end written in a careless modern hand the work is called *تاریخ کاف* (Tarikh i Kafi) — *مقام سد تاریخ کاف* and on the title page the work is said to be an abridgment of *Raudat us Safa خلاصه روضه الصفا*

There is a *lacuna* after fol 256

In the course of his narrative the author incidentally quotes the following sources from which he derived materials

Raudat-ul-Ahbâb, fol 55<sup>a</sup>, Târikh-i Banâkâtî fol 143<sup>a</sup>,  
Raudat-us-Safâ, fol 130<sup>b</sup> Târikh-i Alf, fol 551<sup>a</sup> Rabî'î, fol 330<sup>a</sup>

Written in fan minute Nasta'liq

Foll 6 and 7 are written in Naskh

Not dated 17th century

No. 1748

fol 343, lines 35, size 17 × 8½ 13½ × 6

روضة الطاهرین

RAUDA'Î-U'Î-'Î-ÂHIRÎN

A complete copy of a general history of the world from the earliest times to A H 1014=A D 1605

Author Tâhîr Muhammad bin 'Imâd-ud-Dîn Hasan bin Sultân  
'Alî bin Hâjî Muhammad Husayn bin Sharaf-ud-Dîn 'Alî Sabzwârî  
(see fol 343<sup>b</sup>) طاهر محمد بن عماد الدین - بن بن سلطان علی بن حاحی  
محمد - بن بن سرف الدین علی سنرواری \*

Beginning

بعد از مد تاری سعادته و تعالی و صلوات نامحدود و درود عدمحدود

ندان مطهر ادوار خود صاحب ، مقام محمود الخ \*

The author, who held some office in the court of Akbar, says in the preface that as the word "Raudah" formed a chronogram for the year, A H 1011=A D 1602, in which the work was completed, he gave the above title to it چون لفظ روضه سه هزار و یارده هجری تاریخ اتمام این نسخه بود روضه الطاهرین موسوم گردید - بهر نالیف این حقه رسم - روضه تاریخ این نسخه  
Internal evidence, however shows that it was subsequently brought down to a later date, because in several places we find A H 1014=A D 1605 mentioned as the current year, and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol 309<sup>b</sup>

A detailed account of the work will be found in Rieu, 1, p 119  
Ethé, Bodl Lib Cat No 100, Elliot's Bibliographical Index, pp 298-304, and History of India, vol vi, pp 195-209 See also  
Stewart's Cat p 6, Melanges Asiatiques, vol v, p 119

The work is divided into five *Qism* subdivided into *Bab* and *Fasl* —

- Qism* I History of the prophets philosophers early kings of Persia and Arab kings in three *Bab* fol 2<sup>a</sup>
- Qism* II The first four *Khalifs* ( *خلفای راشدین* ) the Imams the Umayyides the Abbasides the Saffaris the Samanis the Gaznawis the Guris the Kurts the Dilyamis the Saljuqis the *Khwarazm Shāh*is the Atabaks the *Qarakhitais* and the Ismailis in four *Bab* fol 146<sup>b</sup>
- Qism* III History of the Turks the Mongals *Chingiz Khan* and his successors the *Ussmanli* kings *Timur* and his successors down to the death of *Akbar* the *Qzra Quyunlus* the *Aq Quyunlus* and the *Safawis* in seven *Bab* fol 171
- Qism* IV History of the rulers of Hindustan before the introduction of Islam from the *Mahabharat* as translated into Persian by order of *Akbar* in two *Bab* fol 231<sup>b</sup>
- Qism* V History of the Moslem rulers of Hindustan beginning with the Slave kings and ending with the death of *Albar* and an account of the Amirs the poets and the *Ulama* of his court the rulers of *Sind* *Multan* *Kahmir* *Gujarat* *Malwah* the *Deccan* *Jaunpur* and *Bengal* the wonders and curiosities of the islands and harbours near *Bengal* together with an account of *Ceylon* *Pegu* *Achin* *Kuch* and *Portugal* in four *Bab* fol 273

A very detailed table of contents given at the beginning occupies foll 2<sup>a</sup> 18<sup>a</sup>

Written in various hands by several scribes The colophon due to one of the scribes viz *میر بدر الدین حسن ولد میر سراج الدین حسن ابن* says that the transcription of the copy due to the penmanship of *Nur Ahmad Ali Muhammad Ikram Sahib Ram Lal Chand* *برمکراو* (?) *Khwajah Ali Akbar Mir Sarfaraz Ali* (son of *Mir Gulam Ali Khan Bahadur*) and *Mir Jamal ud Din Husayn* was completed at *Hyderabad* in the house of the aforesaid *Culam Ali Khan Bahadur* on Friday the 9th of *Dulhijah* A H 1228

## No. 1749

foll 291, lines 25, size  $10\frac{1}{2} \times 5\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{3}{4}$ 

## The Same

A defective and incomplete copy of the Raudat-ut-Tâhîrîn

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios

The contents are as follows

Foll 1<sup>b</sup>-61<sup>b</sup> Hindû traditions (*Qism* IV)

Foll 62<sup>b</sup>-87<sup>b</sup> Tîmûn and his successors, the Qarâ Quyûnlûs  
and the Âq Quyûnlûs (*Qism* III, *Bâb* 6)

Foll 88<sup>b</sup>-118<sup>b</sup> The Safawî Kings (*Qism* III, *Bâb* 7)Foll 119<sup>b</sup>-165<sup>b</sup> Hindû traditions again (*Qism* IV)

Foll 166<sup>b</sup>-217<sup>b</sup> Muhammadan Kings of India from Mu'izz-ud-  
Dîn Muhammad Sâm Gûrî to Sultân  
Muhammad 'Adlî (*Qism* V, *Bâb* 1)

Foll 217<sup>b</sup>-291<sup>b</sup> History of the kings of Sind, Multân, etc etc,  
and the wonders of the islands near Bengal  
(*Qism* V, *Bâb* 4)

The MS breaks off immediately after a short account of Portugal

Written in fair Nasta'liq

Not dated, 18th century

## No. 1750

foll 45, lines 21, size  $13 \times 7\frac{3}{4}$ ,  $10\frac{1}{2} \times 6$ 

## زبدة النوارين

## ZUBDA' U'I-'I'AWÂRÎKH

A concise general history from the earliest times to A H 1063=  
A D 1652, including a detailed account of the Safawî Kings of Persia

Author, Muhammad Afdal ul-Husaynî محمد افضل الحسيني

Beginning

بعد از سپاس و ستايس دروردگار عالمان و درود نامعدود بر

سند المرسلين الى

A similar concise general history as this, bearing the same title  
زبدة النوارين, and likewise giving a detailed account of the Safawîs, and

brought down to the same year A H 1063 = A D 1652 and also bearing a striking resemblance in the arrangement of the subject matter and in other respects is noticed in Morley Descriptive Catalogue p 51 and Rieu in p 1055 The only difference between the two works is that Morley and Rieu's Zubdat ul Tiwarikh gives the author's name as Kamal Khan bin Jalal Munajjim کمال خان بن جلال منجم and has a different beginning

On fol 9<sup>b</sup> while dealing with the Timurido Kings of India the author closes their account with Khurram bin Salim i.e. Shah Jahan (A H 1037-1069 = A D 1628-1658) and mentions A H 1077 = A D 1647 as the current year —

سلطان حرم من ساء سلم الحال ( که ) سده ۱۰۵۷ اسب  
نادر شاه همد ناستلال اسب \*

but in the concluding portion of the work he enumerates several events which took place in A H 1063 = A D 1652 e.g. Dara Shukuh's expedition to Qandhar

The MS breaks off abruptly with the following words —

و خبر رسد که جمعی از اورنگه که با لسكر همد بوده اند بی محابا  
بقعه دوده اند و جمعی سرار قلعه نرس \*

Fol 43 is wrongly placed after fol 45

Written in Nim Shih istali Some folios are written diagonally

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarshid Nawwab are found in several places

No 1751

fol 168 lines 15 size 10½ × 6½ 7 × 3½

مراة العالم

MIR'ÂT UL-'ÂLAM

A portion of the well known compendium of eastern history and biography Mir at ul Alam by Muhammad Baqa of Saharanpur but usually ascribed to Bakhtawar Khan For full particulars of the author and the work see No 477

The present MS comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows

I fol 1<sup>b</sup> History of Bâbur, beginning

نمایش اول در ذکر برخی از احوال گنتی ستانی فردوس مکانی  
..... طعیر الدین محمد بابر بادشاه عاری - نس - شریه ، آن بادشاه  
کسور ستانی الح \*

corresponding to fol 204<sup>b</sup>, No 477

II fol 14<sup>a</sup> Humâyûn

III fol 55<sup>b</sup> Akbar

IV fol 116<sup>a</sup> Jahângir

V fol 156<sup>a</sup> Shâh Jahân

The MS breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol 269<sup>b</sup>, No 477

Written in ordinary Indian Ta'liq

Not dated , 19th century

The copy is wrongly endorsed as تاریخ بابری Târîkh-i Bâburi

## No. 1752

fol 239 lines 17-21 , size 8½ × 4¼ , 6½ × 2½

جام جهان نما

## JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc , etc , in two volumes

Author Muzaffar Husayn, entitled Mahârat Khân bin Hakîm Gulâm Muhammad Khân bin Hakîm Muhammad Qâsim bin Hakîm Muhammad Sâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'mîn bin Maulânâ Shaykh Muhammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muhammad Aslam مؤلفه المصطفی بن معارف  
أجله ان حکیم علام محمد حال ان حکیم محمد فاسم ان حکیم محمد صالح  
بن مولانا عبد السلام ان مولانا عبد المؤمن بن مولانا شيخ محمد ان مولانا شيخ  
على ان مولانا محمد اسم \*

Beginning —

اوداج سکن سکن سکن سکن سکن جامع شان امار کلام متکمل،  
دنیای سکن اوردنی سراوا الح \*

An account of the work and the author is given in Elliot Hist of India vol viii pp 158-162 See also Rien in p 1019

The author who traces his descent from Khwajah Kuli gives the following account of his ancestors in the Khatimah vol ii fol 56<sup>b</sup>

Khwajah Kuli Astajlu who emigrated from Bagdad to Harat during the reign of Sultan Husayn Gurgani was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled سرالارواح

Khwajah Kuli's grandson Maulana Muhammad Aslam who was born in Harat came to India during the reign of the Emperor Jahangir from whom he obtained the rank of fifteen hundred which he resigned in A H 1060 = A D 1650 and then went to Lahore where he died after a year. Maulana Mir Kalan Muhaddis daughter's son (Elliot says son) of Khwajah Kuli who came to India during the reign of Akbar and was appointed a tutor to Jahangir died at Agra.

Shaykh Ali Shaykh Muhammad and Abd ul Mu min were also men of great reputation.

Maulana Abd us Salam (in Elliot Abd us Salim) a learned man of high reputation was a pupil of Shaykh Ishaq Shaykh Sad Ullah Qadi Sadr ud Din and Shah Fath Ullah Shirazi. He wrote a commentary on Baydawi (حاشیة بر مصابی نوب) and died in the first year of Shah Jahan's reign.

Maulana Muhammad Sahih well versed in medicine was a pupil of Halim ul Mull Taqarrub Khan (in Elliot Tal ri Khan).

Maulana Muhammad Qasim popularly called Hakim Qasim was a diligent student of theology physics mathematics medicine etc. He was in the service of Amir Khan the governor of Kabul after whose death he retired to Lahore where he died in the beginning of Farrukh Siyar's reign.

Halim Gulam Muhammad Khan after acquiring a proficiency in all the branches of learning took up his abode in Aurangabad towards the close of Aurangzeb's reign and stood in high favour with the prince Azim ush Shan. He made himself a master of calligraphy and through the influence of Itimad Khan received Jagirs and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A H 1178 = A D 1764.

The author Muzaffar Husayn, with the *takhallus* Wasfi (Elliot has Yûsufi), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî' II, A H 1118=A D 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Halim. He learnt to write the Khat-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Nazari 'Alî, brother of Hakîm Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Hakîm Muhammad Husayn, entitled Buqrât Khân, son of Hakîm Ma'sûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Gayrat Ullah. He subsequently turned his mind to composition, and wrote سراج الطب (Elliot has سراج الصحة) and مناهج الطب (in Elliot سراج الصحة), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A H 1180=A D 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows

Vol. I. Comprising the first three *Guftâr*

*Guftâr* I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3<sup>a</sup>

*Guftâr* II. History of kings, in six *Kalimah*. Banû Umayyah, fol. 25<sup>a</sup>, Banû 'Abbâs, fol. 25<sup>b</sup>, the Tâhirides, fol. 29<sup>a</sup>, the Saffârides, fol. 29<sup>b</sup>, the Sâmanides, fol. 30<sup>a</sup>, the Gaznavides, fol. 31<sup>a</sup>, the Gûrîs, fol. 33<sup>a</sup>, the Daylamîs, fol. 34<sup>b</sup>, the Saljûqîs, fol. 37<sup>b</sup>, the Khwârazm Shâhîs, fol. 40<sup>a</sup>, the Atâbaks, fol. 42<sup>a</sup>, the Ismâ'ilîs, fol. 45<sup>a</sup>, the Qarâ Khitâ'îs, fol. 47<sup>b</sup>, Kings of Rûm, fol. 48<sup>b</sup>, the Sharîfs of Makkah and Madînah, fol. 57<sup>b</sup>, the Turks, fol. 59<sup>a</sup>, Chingîz Khân and his

descendants fol 61<sup>b</sup> Mulul ut Tawarif fol 78<sup>b</sup>  
 the Muzaffaride fol 80 the Kurts fol 81<sup>b</sup>  
 the Sarbadars fol 82 Timur and his successors  
 fol 84<sup>b</sup> the Qaraqyunlus fol 92 the Aq  
 Qyunlus fol 92<sup>b</sup> the Safawis fol 94<sup>a</sup> Here  
 is a *lacuna* and the account breaks off in the  
 beginning of the reign of Shah Isma'il the first  
 king of the Safawi dynasty

*Gustar III* Geography of the seven climates and the eminent  
 men of each country consisting of a *Muqad*  
*dimah* two *Kalimah* and a *Khatimah*

This portion of the work is only a reproduction of Amin Razi's  
*Haft Iqlim* in an abridged form. The contents agree almost word  
 for word with those of the *Haft Iqlim* and the arrangement of  
 subjects is the same. The biographical notices and other accounts  
 given at length in the *Haft Iqlim* are generally curtailed or are  
 omitted altogether and the poetical extracts so copious in the *Haft*  
*Iqlim* are omitted here. Like the *Haft Iqlim* it begins with *Yaman*  
 and ends with *Jabalba*.

## No 1753

fol 308 lines and size same as above

## Vol II

The continuation of the above

This volume begins with the last section of the third *Gustar*  
 containing biographical notices of poets from the time of Albar  
 to A.H. 1180=A.D. 1766 the year in which the work was written.  
 It opens thus —

کلمه دوم در بیان بعضی از شعرا در عهد عرش اسفندی اکبرنامه  
 نامشور که سال نگهراز و نکصد و هشتاد و هجرت است \*

There is no strict order in the arrangement of names. It  
 begins with Mulla Abul Baralat Minur of Lahaur. The latter  
 portion of this section styled *اساره دوم* treats of modern poets most  
 of whom belonged to India and begins thus on fol 30<sup>b</sup> —

اساره دوم در ذکر مداحین و مدسر دس اساره شعری همدوسان  
 مذکور مسودد \*

- Guftâr IV* On the angels of heaven and earth, the elements the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah* fol 60<sup>b</sup> There is a *lacuna* after fol 59<sup>b</sup>, and the early portion of this *Guftâr* is wanting
- Guftâr V* On Writing, Language, Grammar, Rhetoric Rhyme Prosody, Inshâ, Theology, Tafsîr, Hadîs Law Philosophy Ethics, Politics, etc., etc fol 240<sup>a</sup>

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself

تمام سند کتاب مسمی بحکم حبان دما من تصدیه ، اصل المتأخرین  
محمد مطهر بن الطیبه ، المخطوط ، بمزاد حبان متخلص بیوصفی  
(بیوصفی read) در سده یکمزار یکصد و هشتاد و نه السده الدعویه ، بفصل  
الوهاب در بلاد فاجره محمد آباد مدارس سند الموله ، ..... »

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Hakîm Zafar 'Alî Khân (bin Hakîm Nazar 'Alî Khân bin Hakîm Muzaffar Husayn) to whom, according to another note of his on the title-page, the MS once belonged, occupies six pages at the beginning of the first volume

Written in fair Nasta'liq

Dated 1018 A H

No. 1754

fol 110 , lines 15-25 , size  $12\frac{3}{4} \times 8$  ,  $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

RÂHAT UL-ARWÂḤ

A compendium of a general history, with a special history of Bengal brought down to A H 1207=A D 1792

Author Muhammad Râhat رحمت محمد

Beginning —

حمد وافر سر امرنگا ترا که امروندند حان و جهان و به سکه زری  
ادسان ر حدوان اسب الح \*

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindi histories

Contents —

History of the prophets beginning with Adam fol 2<sup>b</sup>

Muhammad fol 14<sup>b</sup>

Early Khalifahs fol 16<sup>a</sup>

History of the Imams fol 18<sup>a</sup>

Persian Kings fol 18<sup>b</sup>

History of India fol 20

Hindu rulers fol 21<sup>b</sup>

Muhammadian rulers of India fol 26

Chingiz Khan and his descendants fol 36

Wonders and curiosities of the world followed by an account of rivers mountains wells etc fol 40

History of Nadir Shah fol 43<sup>a</sup>

Ahmad Shah Abdah fol 47

History of the Marhattas fol 54

History of Bengal fol 63<sup>b</sup>

The history is brought down to A H 1207 = A D 1792 the thirty fifth year of the reign of Shah Alam in which the author wrote the work see foll 36<sup>b</sup> and 110<sup>b</sup>

The fly leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdu

Written in a hasty Ta liq

Dated Mu azzam Chak Bhagalpur 26 April 1840

Scrihe عصب الله عرف باسم على بکاح نام

No 1755

fol 231 lines 15-23 size 12 x 8 10 x 6<sup>1</sup>

حراته رسول حای

## KHIZÂNÂH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A H 1201 = A D 1835 with a special history of the Qutub Shahi Kings of Golconda and the Nizams of Hyderabad

Author Fayd Haq Chishtî ul-Qâdirî, better known as Muham-  
mad Fayd Ullah Munshî, and entitled Fadl 'Alî Khân, Siddîqî  
Âsafjâhî قصص حق چشتی القادری عرف محمد فص الله منسی بمطاب فصل  
علیخان صدیقی آصفجاهی

Beginning —

حمد بیکد و ندای بعد مرحدای صدی را که طرۀ دریای رحمت

الوهد ، ظهور کوپین اوسه . الحج \*

The author dedicates the work to Nawwâb Gulâm Rasûl Khân, after whose name it is styled Gulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol 231<sup>a</sup>, in A H 1239=A D 1823 On fol 194<sup>a</sup> the author says that he was engaged in writing the work in Dulhijjah, A H 1251=A D 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Dulhijjah in the same year The original work is followed by several chronograms, the last of which expresses the date of the death of Tâ'ûs Khâtûn in A H 1253=A D 1837

Written in different ordinary hands

Dated A H 1296

## No. 1756

fol 421, lines 13, size  $10\frac{3}{4} \times 6\frac{1}{4}$ ,  $7 \times 4$

هدیة السایعین

## HADYA'I' USH-SHÂ'IQÎN

A commentary on the Tuhfat ul-Muhibbîn of Mirzâ Muhammad bin Rustam Mu'tamad Khân ul-Hârisî ul-Badakhshî, treating of the virtues and excellences of the four early Khalifs, based on Hadîs Commentator Radî ud-Dîn Ahmad bin Muhammad رضي الله عنہ  
بن محمد

Beginning

الحمد لله الذي خلق الانسان و ميرة من الدرباب كلها مريد السرو

و الامتدان الحج \*

Mirzâ Muhammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A H 1119-1124=A D 1707-1712) and Farrukh Siyar (A H 1124-1131=A D 1713-1719) was a good scholar and wrote besides the *Tuhfat ul Muhihin* a biographical dictionary of traditionists entitled *تراجم الحفاظ* (see Buhār Lih Cat vol II Nos 252-253) and a work on the virtues and prerogatives of the Alī Aba entitled *معارج المعاد* (see Buhār Lih Cat II No 208) which he wrote prior to the *نسخه المحسن* and to which he refers on fol 19<sup>a</sup> of the present work. He is also the author of a Persian history entitled *تاریخ معدی* containing short notices of important political events and of the death of eminent men (see Rieu III p 89.)

The *Tuhfat ul Muhihin* with its full title *نسخه المحسن بمناقب آل البيت الطاهرة*, consists of a *Muqaddimah* and three *Asl* and was completed according to a statement on fol 421<sup>b</sup> in A H 1125=A D 1713 during the reign of Farrukh Siyar.

In the preface the commentator tells us that he wrote this commentary at the request of Nawwah Sa'd ud Din Khan Qutb ud Daulah Bahadur.

A few lines are wanting at the end  
Written in clear Naskh and Nasta'liq  
Not dated 19th century

# HISTORY OF THE IMÂMS

No. 1757

foli 260, lines 21, size  $10\frac{3}{4} \times 6$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$

روضۃ الشہداء

## RAUDA'T'-USH-SHUHADÂ

A copy of Husayn Kâshifi's Raudat-ush-Shuhadâ, agreeing with the copy No 499

This copy, like No 499, reveals the name of 'Abd Ullah, better known as Sayyid Muzâ, at whose desire the author is said to have written the work (See Rieu, p 152)

Written in ordinary Ta'liq, within coloured borders

Dated 6 Ramadân, A H 1240

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy

The MS is in a damaged condition

No. 1758

foli 451, lines 25, size  $8\frac{1}{2} \times 4\frac{3}{4}$ ,  $6 \times 3$

حلاء العيون

## JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muhammad Bâqir Majlisi's (d A H 1111 = A D 1699) Jalâ-ul-'Uyûn See No 500

Written in good Nasta'liq with occasional marginal notes

This valuable copy, dated 5 Sha'bân, A H 1107, i.e., written four years before the author's death, is due to the penmanship of Dârâb Beg

A note of a former owner (Muhammad 'Ali, entitled Kalb 'Ali bin 'Ali Naqî) dated 21 Safar, A H 1265, runs thus on the title-page

من ای محمد علی ا صاحب نکت علی بن علی بن علی بن مهدی بن ناصر بن فایز بن نورالدین ابن عبد الرشید مازندرانی علی الله عن حواشیها فی الدارج ۲۱ من شهر صفر يوم الاربعاء فی وقت العصر فی سنه ۱۲۶۵ \*

No 1759

foll 193 lines 19 size 10×7½ 8½×5

محالسی الامه

## MAJÂLIS-UL-A'IMMAH

The first volume of the Majâlis ul A'imma containing an account of the sufferings and death of the Prophet Fatimah Ali Hasan and Muslim bin Aqil

Author Sayyid Muhammad Husayn alias Mir Husayn and entitled Hakîm Sayyid Husayn Ali Khan son of Sayyid Muhammad Mu'izz ud Din bin Sayyid Muhammad Taqi of Sanbhar  
سید محمد حسن رف میر حسن المحاط حکیم سید حسن علیخان ولد سید محمد میر الدین ابن سید محمد بنی منوطی قصه سائیر \*

Beg

الله د الله رف العالمین و الصلوة و السلام علی رسوله اما بعد

ابن حاکم سید محمد حسن منکود که الله د الله و الحمد لله \*

The work intended for recitation in Muharram and on other occasions consists for the most part of the discourses and lectures of the author's teacher Mirza Muhammad Mahdi Ali Yawar Khan with the *talhallus* Iqbal who delivered them on several occasions

The work is divided into seven *Bab* each subdivided into several *Fasl*

It ends with an account of the martyrdom of Muslim bin Aqil and the departure of Imam Husayn from Makkah to Kufah

The date of completion of the work given at the end is Thursday 17 Jumada II A H 1236 = A D 1820

Written in ordinary Ta liq

Dated 8 Ramadan A H 1268

Scribes سید نواب حل و میر حسن رضا

No. 1760

foll 190, lines 23, size  $11\frac{1}{2} \times 7$ ,  $8\frac{1}{4} \times 5$ 

قصة أبو مسلم

## QIṢṢAH-I ABŪ MUṢLIM

A detailed account of the life and exploits of the celebrated general Abū Muṣlim Marwazī, popularly known as Sāhib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Mansūr (A H 136-158 = A D 754-775) on Thursday the 24th Sha'wân, A H 137 = A D 755. For Abū Muṣlim's life see Mir'at-ul-Jmân (Lib copy), fol 71<sup>b</sup>

Author Diyâ-ud-Dîn Nakhshabî (d A H 751 = A D 1350) صاء الدين نكشي, the author of the well-known work Tûti Namah See No 728

Bêg

، ار فمعة صاحب الدعوة ابو مسلم مروري عليه الرحمة .....  
الحمد لله ناصر الحق والرشاد و فامع اصل الربيع العباد الحق \*

The work begins with a short account of Abū Muṣlim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself

Written in fair Nasta'liq

The following note, bearing the scribe's name ملا فيروز کالپی, and dated A H 995, is found at the end of the work

تاریخ روز یکشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدة کالپی  
دسعی بخدمت درگاه شاه حسین سمندانی باتمام رسید بخط ملا فیروز کالپی \*

Another note, partly illegible, runs side by side thus

مالک ، الكتاب مسلم نا ..... سنه یکهزار یکصد هجری که در بلدة...

شهر محرم الحرام هدیة نموده شد \*

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands

# HISTORY OF NÂDIR SHÂH

No 1761

fol 327 lines 15 size  $9\frac{1}{4} \times 5\frac{1}{4}$   $8 \times 4$

تاریخ جهانکشی

TÂRÎKH-I JAHÂNKUSHÂI

The well known history of Nadir Shâh by Mahdî Khan Astara  
badî See No 524

Beginning as usual —

بر داناں رموز اکاشی \*

The copy is worm eaten and damaged Portions of the last  
two folios are torn off

Written in ordinary Nasta hq

19th century

A seal of سد گوهر علی dated A H 1224 is found at the begin  
ning and end of the copy

# GENERAL HISTORY OF INDIA

No. 1762

fol. 216, lines 17, size  $11 \times 7\frac{1}{4}$ ,  $9 \times 6$

خلاصة التواريخ

KHULÂṢA'Ī'-U'Ī'-Ī'AWÂRĪKH

A copy of the Khulâsat-ut-Tawârîkh, a general history of India from the earliest times to the accession of Aurangzib See No 540

Written in minute Nîm-Shikastah Some folios are written in a different hand A portion of the last sixteen folios contains a big hole and is pasted over with thick paper

Dated 7th Rabi' I, the tenth regnal year of Akbar II (A H 1231)

# HISTORY OF THE TIMURIDES

## BÂBUR

No 1763

fol 95 lines 17 size  $9\frac{1}{2} \times 5$   $6\frac{1}{2} \times 3\frac{1}{2}$

واعات نابري

WÂQI'ÂT-I BÂBURÎ

A fragment of Abd ur Rahim Khan Khanan's Persian translation of Babur's Memoirs See No 549

Beginning as usual —

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الح \*

The MS breaks off on fol 91<sup>b</sup> with the words

از موضع عیسی جبل کرج نموده در دامنه کوهستان حواره فرود  
آمده سده جافوتکی نکهستان رفته یک سنگ عیسی جبل را شکسته  
کوسندد \*

corresponding to fol 131<sup>a</sup> line 5 No 549

One folio after 1<sup>a</sup> corresponding to fol 2 line 2 to fol 3<sup>a</sup> line 8 in No 549 is missing and fol 92-95 are the continuation of the missing folio There is a lacuna after fol 7<sup>b</sup>

Written in a good Nasta'liq within gold ruled columns with an illuminated but faded head piece

Not dated 17th century

Several seals and Ardidahs of the nobles of Shah Jahan's court are found on the title page

# AKBAR

No. 1764

foll 184, lines 22, size  $10 \times 6\frac{1}{4}$ ,  $8 \times 4\frac{1}{4}$

اکبر نامہ

## AKBAR NÂMAH

A portion of Abul Fadl's Akbar Nâmah See Nos 552-553

The present MS comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foll 227<sup>a</sup>, line 9, to 384<sup>b</sup>, of MS No 553

It begins abruptly thus

..... و از رسیدن فیروزی جند کالیوہ شد و چون نورگان لسكر

را انسخ \*

The first page bears the original folio mark ۱۵, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing

Written in fair Nîm-Shikastah

Dated the thirty-eighth year of Aurangzîb's reign

## JAHÂNGÎR

No 1765

fol 204 lines 17 size  $11\frac{1}{2} \times 7\frac{1}{2}$   $7\frac{1}{2} \times 4\frac{1}{2}$

اموالعہ جہانگیری

### IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mutamad Khan s Iqbal  
Namah i Jabangiri Seo Nos 559-562

Beginning as usual

The third volume begins on fol 109<sup>b</sup>

Written in ordinary Ta liq

Dated A H 1207

A seal of Shuja Ali Khan dated A H 1230 is found at the end  
of the copy

No 1766

fol 291 lines 11 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6 \times 3$

The Same

The third volume of the Iqbal Namah beginning as usual

Written in legible Nasta liq within coloured borders with an  
illuminated but tasteless frontispiece

Not dated 18th century

# AURANGZÎB

No. 1767

fol 155, lines 21 size  $10 \times 6\frac{1}{4}$ ,  $7\frac{3}{4} \times 4$

مآثر عالمگیری

MA'ÂSIR-I 'ÂLAMGÎRÎ

A slightly defective copy of Muhammad Sâqî Musta'id Khân's complete history of Aurangzîb's reign For particulars see No 578

The history of the first ten years of Aurangzîb's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year

..... بهادر خان دواشکوہ را بآستان ملک ، رسان آورد و در محل

نہر آباد نگاہ داشتند \*

corresponding to p 27 of the Bibliotheca Indica text

The history of the last forty years, the original work of the author, begins as usual on fol 19<sup>b</sup>

له البحمد فی الاول و الآخر خاتمة به پیرایش حمد بہمان آلم \*

A fairly correct copy Written in Nîm-Shikastah

Dated A H '1221

Scribe نوان چند

The MS is in a damaged condition

# SUCCESSORS OF AURANGZĪB

No 1768

fol 204 lines 17 size  $11\frac{1}{2} \times 8\frac{1}{2}$   $9\frac{1}{2} \times 6\frac{1}{2}$

برت نامہ

IBRAT NĀMAH

A copy of Khayr ud Din Muhammad Ilahabadi's Ibrat Namah  
agreeing exactly with the copy No 587

Written in ordinary Indian Ta liq

Not dated 19th century

No 1769

fol 326 lines 30 size  $12 \times 9\frac{1}{2}$   $10 \times 7$

معتمد سر المآثر

MUQADDIMAH-I SIYAR-UL-MUTA-  
'AKHKHİRĪN

The Introduction to the Siyar ul Muta akkhīrīn beginning and  
ending as usual See No 581

Written in ordinary Ta liq within coloured borders with an  
illuminated but tasteless Unwan

Dated Azimabad (Patna) 2 Rabi II 1236

Scribe سند برکت علی مصروفی

No 1770

fol 487 lines 21 size  $11\frac{1}{2} \times 8\frac{1}{2}$   $9\frac{1}{2} \times 5\frac{1}{2}$

سر المآثر

SIYAR-UL-MUTA'AKHKHİRĪN

A copy of Gulam Husayn's Siyar ul Muta akkhīrīn with the  
Muqaddimah See No 582

## Beginning

الحمد لله رب العالمين و صلى على سيدنا الكريم النخ \*

Daftar II on fol 384<sup>a</sup>.

This copy, an incomplete one, breaks off in the middle of Daftar II with an incomplete account of the death of Shujâ' ud-Daulah, the Sûbahdâr of Bengal, and the events that followed it, corresponding with fol 217, line 30 of No 582.

Written in fair Indian Ta'liq.

Not dated, 19th century

Presented by Bâbû Nand Kishore, son of the late Munshî Jawâhir Lall, Tikâri, Dist Gayâ

## THE TIMURIDES (GENERAL)

No 1771

fol 183 lines 12 size  $8\frac{1}{2} \times 4\frac{1}{2}$   $6 \times 3$

فہرست تیموریہ

### FIHRIST-I TĪMŪRIYAH

A compendium of the history of the Timurides in India

Author Jankī Ram حانکی رام

Beginning —

ارایہ کہ حمد جدا و تعب مصطفیٰ از حرمہ ۴۰ گر بدر  
اومایکہ بدکر خلغای نامدار و سلاطین والا بدار الخ \*

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A H 1203 = A D 1788 so that it might be useful for ready reference at home and abroad

The history begins with Timur fol 2 and is brought down to Ramadan A H 1185 = A D 1771 when Shah Alam was treacherously blinded by the Rohillah chief Gulam Qadir Khan

The date of this incident is however wrongly given in the MS (fol 179<sup>b</sup>) as the 10th of Dulqa d A H 1202

Written in ordinary Ta liq

Dated Thursday 24 Muharram A H 1233

No 1772

fol 13 lines 13-14 size  $9\frac{1}{2} \times 7$   $5\frac{1}{2} \times 3$

(تاریخ تیموریان)

### (TĀRĪKH-I TĪMŪRIYĀN)

A chronological compendium of the Timuride kings of India beginning with Timur and brought down to the accession of Akbar II A H 1221 = A D 1806

## Beginning

احوال سلطنت ، چغتای کہ صورت امیر تیمور بادشاہ در ہندوستان  
آمدہ پشہ ، برپشہ ، سلطنت ، کردہد الحج \*

The historical account, which begins with Timûr on fol 3<sup>a</sup>, is preceded by short tables showing the duration of the reigns from Timûr to Shâh 'Âlam

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial

Written in bold Nasta'liq

Not dated , 19th century

The original folios have been placed in new margins

# LOCAL HISTORIES OF INDIA

## ROHILLAS

No 1773

fol 283 lines 13 size  $10\frac{1}{4} \times 6\frac{1}{4}$   $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

### GULISTÂN-I RAHMAT

History of Hafiz ul Mulk Hafiz Rahmat Khan the famous Rohilla chief

Author Muhammad Mustajab Khan him Hafiz ul Mulk \*Hafiz Rahmat Khan میرزا محمد حیات علی خان

Beginning —

اللهم مالک الملوک ، دونی الملک من نساء و ندوع الملک من  
 حواء و زاهر حمد و ثناء و آملی من لالی نداء بعد نداء ناکاه  
 نساء  
 مالک الملکی الیم \*

An enlarged recension of this work written by the author's nephew Muhammad Saadat Yar under the title گلزار is noticed in this catalogue under No 603

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death together with an account of his ancestor Shaykh Shihab ud Dîn surnamed Kutah or Kutā Bihā who emigrated to Hindustan from سوارک و سنی the original seat of the Barichah tribe He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shah Alam Bahadur Shah down to the twenty fifth year of the reign of Shah Alam alias Ali Gauhar give no true account of Daud Khan Ali Muhammad Khan Hafiz Rahmat Khan and other Pohilla chiefs He therefore determined to carry out his plan and after collecting true information from his own relatives and other trustworthy sources and complying with

the request of Allahyâr Khân and Muhammad 'Umar Khân, he wrote the present work

The date of completion of the work, given at the end, fol 282<sup>b</sup>, is  
A H 1207 = A D 1792

The work is divided into four *Chaman*, viz, a *Muqaddimah*, two *Fasl* and a *Khâtimah*, as follows

*Muqaddimah* History of Shaykh Shihâb-ud-Dîn and his descendants, fol 4<sup>b</sup>

*Fasl I* History of Hâfiz Rahmat from his birth to the death of 'Alî Muhammad Khân (A H 1161 = A D 1748), fol 11<sup>b</sup>

*Fasl II* The latter period of Hâfiz Rahmat's history to his death (A H 1188 = A D 1774), fol 33<sup>a</sup>

*Khâtimah* Account of Hâfiz Rahmat's children and of some events which took place after his death, fol 245<sup>a</sup>

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu 1, p 307 See also Elliot, Hist of India, vol viii pp 301-312

Written in legible Nasta'liq with an illuminated frontispiece  
Dated 5 Muharram, A H 1209

Scribe (م علی)

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places at the beginning and end

# BAHAWALPÛR

No 1774

foli 412 lines 15 size  $11 \times 6\frac{1}{4}$   $7\frac{1}{4} \times 3\frac{1}{4}$

مرآت دولت عباسی

## MIR'ÂT-I DAULAT-I 'ABBÂSÎ

A history of the Khans of Bahawalpur from their origin to  
A H 1224 = A D 1809

Author Daulat Rai son of Izzat Rai دولت راي ولد عزت راي

Beginning —

سلسلہ عباسی سے لے کر دہلی کے آخر تک اور

واحد دہ آگے \*

The author who for some time was in the service of the Amirs Karam Ali Khan and Murad Ali Khan of Haydarabad in Sind wrote the present work during the reign of Ahu Nasr Muhammad Baha ud Din Khan commonly called Bahawal Khan whose history forms its main subject Bahawal Khan who was born on the 27th of Safar A H 1166 = A D 1752 succeeded his uncle Muharak Khan on the 1st of Rabî II A H 1186 = A D 1772 and died on the 1st of Rajah A H 1224 = A D 1809

It would appear that the Khans of Bahawalpur claimed their descent from the Ahbaside Khalifs and accordingly the author entitled the work Mirât i Ahhasi which forms a chronogram for the year A H 1224 = A D 1809 the year in which the work was completed The concluding lines in Rieu's copy giving the date of completion of the work Safar A H 1227 = A D 1812 are not found here see his Cat vol III p 951 where a very good account of the work and the author is given See also Morley Descriptive Cat p 90 where the author's death is given in A H 1246 = A D 1830

The work is divided into a *Tajallî* or introduction and three *Lama ah* as follows —

*Tajallî*—History of Sind under the Umayyides the ‘Abbasides down to the death of al-Mu‘tasim Billah, flight of the ‘Abbaside Sultân Ahmad I (afterwards al-Mustansir Billah) to Egypt, and the expedition of Sultân Ahmad II, two centuries later, to Sind, fol 5<sup>a</sup>

*Lama‘ah* I History of Sultân Ahmad II and of the Khâns who succeeded him, down to the death of Mubârak Khân (A H 1186 = A D 1772, see fol 136<sup>b</sup>), fol 16<sup>a</sup>

*Lama‘ah* II History of Bahâwal Khân from his accession in A H 1186 = A D 1772, to A H 1222 = A D 1807 fol 138<sup>b</sup>

*Lama‘ah* III Continuation of Bahâwal Khân’s reign down to his death, A H 1224 = A D 1809

The last two sections are merged into one. On fol 4<sup>a</sup> the author states that for the history of Bahâwal Khân’s ancestors he derived his materials from Raudat-us-Safâ, Muntakhab-ut-Tawârikh, Nâdir Nâmah, Târikh-i Sind wa Gujarât, and the third *Qism* of Raudat-ul-Ahbâb. For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations.

The work has been lithographed at Dîhlî, 1850.

Written in fair Nasta‘liq, but foll 221, 391–406, and some others are written in different hands.

Dated 2 Ramadân, A H 1262

# MYSORE

No 1775

fol 197 lines 17 size  $9\frac{1}{2} \times 5\frac{1}{2}$  7 x 3

سان حیدری

## NISHÂN-I HAYDARÎ

A detailed history of the reigns of Haydar Ali and his son Tipu Sultan of Mysore

Author Mir Husayn Ali son of Sayyid Abd ul Qadir Harmani  
میر حسن علی بن سید عبد القادر کرمانی

Beginning —

شہزادہ دہلیز عالم و جامع محمولہ افراد ارضاع منس کائنات امم الہ \*

We learn from the preface that the author was attached successively to the courts of Haydar Ali and Tipu Sultan and served the latter for five years viz A H 1196 to 1201 = A D 1781-1786 during which time he after laborious investigation succeeded in collecting facts and information about the ancestors of Haydar. He further states that he was an eye witness of most of the events narrated by him

The date of completion of the work given at the end is 9th Rajab A H 1217 = A D 1802

Contents —

History of the ancestors of Haydar Ali fol 3<sup>b</sup>

History of Haydar Ali fol 10<sup>b</sup>

Haydar's death A H 1197 = A D 1782 fol 118

Accession of Tipu fol 124

Death of Tipu A H 1213 = A D 1798 fol 187<sup>a</sup>

The author also wrote in A H 1215 = A D 1800 a history of some principalities of the Balaghat country entitled تذکرۃ البلاد و الحکام (see Rieu i p 331)

For other copies of the Nishan i Haydarî see Morley Descriptive Catalogue p 87 The Ind Office Lib Cat Nos 522-524 The

work has been translated into English for the Oriental Translation Fund, by Col William Miles 'The History of Hydar Naik', London, 1842, and as sequel to it, The History of the Reign of Tîpû Sultân, London, 1844

Written in ordinary Ta'liq

Dated A H 1233

Scribe علام ندی

# BENGAL

No 1776

fol 90 lines 11 size 9½ x 6 7 x 4

رباع مهاسنك

## WAQĀ'Ī-I MAHĀBAT JANG

A very interesting MS containing an accoynt of the exploits of the well known General Allahwardi Khan entitled Mahabat Jang who overthrew Nawwab Sarfaraz Khan son and successor of Shuja ud Din Khan and assumed the governorship of Bengal Bihar and Orissa in A H 1153 = A D 1740

Author Muhammad Wafa محمد وفا

Beginning —

يا واصل الاكبر رباع مدح بكالا برسم احمال  
 الاسناد بدهمال بعالى سانه و مذل الواحد ذوالجلال حل احسانه الخ \*

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences each of which expresses the year of the event narrated by him

The work begins with an account of the events which took place immediately before and after the accession of Mahabat Jang to the throne of Bengal brought down to A H 1161 = A D 1748

The account of Mahabat Jang is followed by some epistles and letters of congratulation condolence etc consisting likewise of short sentences each of which expresses the *Tarikh* of the connected event

Internal evidences show that the author a panegyrist of Mahabat Jang dedicated the work to him In one of his letters fol 84<sup>b</sup> he calls himself Muhammad Wafa محمد وفا but in another fol 87<sup>b</sup> in which he congratulates Mahabat Jang on his conquest of Bengal he calls himself simply Wafa وفا

The author does not give any title to the work, but on the title-page we find the following endorsement

وفايع مه'نتكس . داطم دنگاله كه از هر فقره انس تاريخ درمى آيد \*

Written in bold Nasta'liq

Dated 9 January 1870, corresponding to Shawwâl, ١٢٨٧ 1287

Scribe مريهر شاه

# MEMOIRS AND TRAVELS

No 1777

fol 224 lines 20 size 10×7½ 8×4½

تجدد العالم

## TUHFAT UL-‘ÂLAM

Account of the authors native town Shushtar and the Nuri Sayyids of that place with a narrative of his life and travels

Author Abd ul Latif bin Abi Tahh bin Nur ud Din bin Ni mat Ullah ul Husayni ul Musawi ul Shushtari  
عبد الله بن أبي طالب بن نور الدين بن نعم الله بن الموسوي الشوسنري

Beginning —

دلکش معبری کہ عدلیک دستار سرای حامد نعمہ برداری الم \*

The author who belonged to the family of the Nuri Sayyids of Shushtar was born in A H 1172 = A D 1758. He completed this work at Haydarabad in Jumada I A H 1214 = A D 1799 and dedicated it to his relative Mir Alam chief minister to the Nizam of Haydarabad after whose name he entitled the work Tuhfat ul Alam

The work begins with a description of Shushtar, its mosques and holy shrines together with biographical notices of the Nuri Sayyids followed by an account of the authors travels to Shiraz Kirman Shahan Bagdad Basrah Bengal Lucknow and Haydarabad. He also gives an account of Europe and the progress of the British power in India. His account of America is followed by a sketch of the history of India a description of Calcutta and Bengal. The work concludes with an account of the authors journey to Haydarabad.

A detailed account of the work and the author is given in Rieu i p 383. See also Buhār Lih Cat vol i p 67 where an autograph copy of the work is noticed. It was lithographed in Bombay 1847. Sir William Ouseley mentions the work in his Travels vol i p 148.

Written in ordinary Ta liq

Dated 15 Muharram A H 1229

## BIOGRAPHY

### *Philosophers*

No. 1778

fol 95 lines 15, size  $10 \times 6\frac{1}{2}$   $8 \times 4\frac{1}{2}$

اقوال حکما

### AQWAL-I HUKAMÂ

An incomplete copy of the Aqwâl-i Hukamâ See No 651

The present copy, recently transcribed from No 651 is incomplete and breaks off with the account of Bahman Yâr bin Ma'abân, corresponding with fol 40<sup>b</sup>, line 7 of No 651

Written in fair Nasta'liq

Not dated, 19th century

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No. 1779

fol 142, lines 17, size  $8\frac{1}{2} \times 5$ ,  $6\frac{3}{4} \times 3\frac{3}{4}$

خلاصة الحیوة

### KHULÂSA'I' UL-HAYÂ'I

A history of the ancient and modern philosophers

Author Ahmad bin Nasr Ullah ut-Tatawî احمد بن نصر الله الدوی

Beginning

فتح کلام حیر انجام بدام حکمی سر که جمع ذرات و حود محمد

او ناطق السح \*

The author's father, Nasr Ullah, who belonged to the Hanafite school, was the Qâdî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shi'ah faith is given in the Majalis ul Mu'minin of Nur Ullah Shustari. At the age of twenty two Ahmad left his native place in pursuit of knowledge and visited Mashhad, Yazd and Shiraz after which he stayed some time at the court of Shah Tahmasp Safawi. In A.H. 984 = A.D. 1576 he travelled to Karbala, Mecca and Jerusalem and then returned to India and stayed some time at the court of Qutub Shah in Golconda. In A.H. 989 = A.D. 1581 he entered the court of Akbar at Fathpur who entrusted him with the task of writing the important history Tarikh-i Alfī al-fī (see Lilliot Hist. of India vol. 1 pp. 150-176 and Bibliographical Index pp. 143-162 Pieu 1 p. 117). He died at Lahore A.H. 996 = A.D. 1587. See Blochmann's Translation of Ain-i Akbari vol. 1 p. 206. See also Ma'asir ul Umara.

The author tells us in the preface that he wrote the present work at the order of Abul Fath. This Abul Fath is evidently no other than the celebrated physician Hakim Mas'ud Din Abul Fath Gilani of Akbar's court who died in A.H. 997 = A.D. 1588 (see Bada'uni vol. III p. 197 and Blochmann's Translation of Ain-i Akbari vol. 1 p. 424).

According to the preface the work is divided into a *Fatihah* or Introduction consisting of several *Fath* two *Maqsad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period) and a *Khbatimah* or Conclusion (treating of different religious views). The work ends with an account of عمرات (Hippocrates). A fragment consisting of some extracts from the work is noticed in Rieu III p. 1034.

Written in ordinary Nasikh

Dated 9 Shaban A.H. 1078

Scribe علاء الدين

## SHAYKHS

No. 1780

fol 277, lines 17. size  $6\frac{1}{2} \times 4\frac{1}{4}$ ,  $4\frac{3}{4} \times 3$

نصائح الافس

' NAFAHÂ I' UL-UNS

A copy of Jâmi's well-known work نصائح الافس See Nos 181 v,  
201 206

Beginning as usual

' الحمد لله الذي جعل مرآئى ولبوب اوليائه \*

Written in minute Nasta'liq within gold and coloured borders  
with an illuminated, but faded, 'Unwân

Dated A H 932

Scribe عدد الموصى المرادى

No. 1781

fol 243 lines 19, size  $8\frac{3}{4} \times 4\frac{1}{4}$ ,  $6 \times 3$

رشحات

RASHAHÂ I'

A defective and worm-eaten copy of Rashahât See No 664

The upper half of the first three folios is torn off, and the first  
line on fol 4<sup>a</sup>, runs thus

و نارسيح ابو القاسم كركانى را بسند ارادت ناطق به سميع ابو عثمان  
, corresponding to fol 4<sup>b</sup> line 9 of No 664

A list of the contents is prefixed to the copy

The latter portion of the MS is damaged by big worm holes

Written in fair Nasta'liq  
Not dated 17th century

No 1782

fol 125 lines 19 size  $8\frac{3}{4} \times 5\frac{3}{4}$   $6\frac{1}{4} \times 3\frac{3}{4}$

سر العارف

## SIYAR UL-'ĀRIFĪN

Biographical notices of some renowned Indian saints of the Chishtī order

Author Hamid bin Fath Ullāh better known as Darwish Jamālī  
حامد بن فضل الله المعروف بدروس حمالي

Beginning —

حمدی کہ او اب سعادت مراد باد معنوح گرداند و سناس

(سناسی) کہ سرگشتہ نادانہ طلب را مدخل معصود ساند الم \*

Darwish or Shah Jamālī Kanbu with his original name Jalāl Khan was a disciple of Shaykh Samā' ud Dīn Dihlawī who according to Nishtarī Ishq fol 398\* was his uncle Jamālī at first adopted the takhallus of Jalālī but subsequently changed it to Jamālī at his Pīr's order. He performed a pilgrimage to the Haramayn and made extensive journeys in the course of which he visited Shaykh ul Islam Nizam ud Dīn Mahmud and other great saints at Shiraz and several others at Bagdad. In khurasan he made acquaintance with the celebrated Jamī Sultan Husayn Mirza Mir Ali Shīr Jalāl ud Dīn Dawanī and others all of whom treated him with great honour and respect. He returned to his native country during the reign of Sultan Sikandar bin Bahlul Lodī (A.H. 894-923=A.D. 1488-1517) who received him at Sanhhal with great regard and showed high favours to him. After the Sultan's death he enjoyed warm favours from Bahur and lastly from Humayun during whose reign he says fol 2 he wrote the present work.

Jamālī was a poet of great eminence. He addressed several Qasidāhs to Bahur and Humayn and is the author of a Diwan that according to the author of the Nishtarī Ishq loc cit consists of eight thousand to nine thousand verses. He wrote also a Masnawī entitled مہروماہ (see Rieu i p 354). But his Qasidāhs say his biographers are superior to his Masnawīs and Gazals.

Khwushgû in his *Safinah*, fol 22<sup>a</sup>, fixes the date of Jamâlî's death in A H 925=A D 1519, and says that سر و هند is a chronogram for it Sprenger, *Oude Cat* p 446, also gives A H 922 or 925 But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A H 937=A D 1530 Again, the author of the *Kalimât us-Sâdqîn* (No 671, fol 74<sup>a</sup>) says that Jamâlî of Dîhlî died in A H 942=A D 1535, and the author of the *Akhbâr ul-Akhyâr*, p 262, followed by the authors of the *Nishtai-i Ishq*, *loc cit*, and the *Khazînat ul-Asfiyâ*, p 754, more precisely gives the date as 10 *Dul-qa'd*, A H 942, and adds further that he (Jamâlî) was buried by the side of *Kh*wâjah Qutb ud-Dîn Bakhtyâr Kâkî in the tomb which he had himself erected It seems therefore probable that there were two authors bearing the same *takhallus*, and that the present Jamâlî, who wrote the *Sir al-ʿarâfîn*, and died in A H 942 is different from the one who is said to have died in A H 922 or 925 and who in all probability, is the author of the *Sad al-mursalîn*, composed, A H 868-876=A D 1463-1472 (see Sprenger, *Oude Cat* p 446, *Ethé*, *Bodl Lib Cat* No 1274, and *As Soc Cat* No 648) and of the *Masnawîs* *معارف* and *و درت نامه* - *نصرت نامه* - *فرست نامه* - *مهر القارب* (see *Bûhâr Lib Cat* vol 1, No 357)

According to *Akhbâr ul-Akhyâr loc cit*, our author's son *Shaykh* Âbd ul-Hayy, with the *takhallus* Hayâtî, (b A H 923=A D 1517 and d A H 959=A D 1551) lies buried by his father's side Another son, *Shaykh* Gadâ'î Kanbû, well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A H 976=A D 1568 during the reign of Akbar

The author tells us in the preface that after visiting the *Haramayn*, and after his long travels in Magrib, Yaman, Palestine, Rûm, *Shâm*, the two 'Irâqs, Âdarbaijân, Gîlân, Mâzandarân and *Khurâsân*, he returned to his home at Dîhlî, and devoted his whole time to the services of his *Pîr*, Samâ ud-Dîn He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met Finding the task too difficult, he confined his work to a few Indian saints

For Jamâlî's life see, besides the references given above, *Natâ'ij ul-Afkâr*, p 102, *Makhzan ul-Garâ'ib*, p 142, Elliot, *Hist of India*, vol vi, p 488 For other copies of the *Siyar ul-ʿArifîn* see *Rieu* 1, p 354, *W Pertsch*, *Berlin Cat* p 556, *Ethé*, *India Office Lib Cat* Nos 637-639 Lithographed, Delhi, A H 1311.

The notices fourteen in number are arranged in chronological order and deal with the following Shaykhs —

- 1 Khwajah Mu'in ud Din Hasan Siyazi who died in Ajmir A H 633 = A D 1236 on fol 3
- 2 Shaykh Badr ud Din Mahmud Mu'inahdud (without any rubric) on fol 10<sup>a</sup>
- 3 Shaykh Bahi ud Din Zafar on fol 11
- 4 Shaykh Qutb ud Din Bal'utvar Ūhi on fol 25<sup>i</sup>
- 5 Shaykh Idris ud Din Mas'ud (Gangī Shakar) on fol 39
- 6 Shaykh Sadr ud Din Arif on fol 55<sup>b</sup>
- 7 Shaykh Nizam ud Din Muhammad Bada'uni on fol 67<sup>b</sup>
- 8 Shaykh Rukn ud Din Abul Iath on fol 88
- 9 Shaykh Hamud ud Din Naguri on fol 93
- 10 Shaykh Najib ud Din Mutawakkil on fol 98<sup>b</sup>
- 11 Shaykh Jalal ud Din Abul Qasim Tabrizi on fol 102
- 12 Shaykh Nasir ud Din Mahmud Awadli (i.e. Chirag of Dihli) on fol 107<sup>b</sup>
- 13 Sayyid Jalal ud Din Makhdum-i Jahannam in Bukhari on fol 111
- 14 Shaykh Sama ud Din on fol 117

The author's spiritual guide Shaykh Sama ud Din to whom the last notice relates was a disciple of Shaykh Kabir ud Din Isma'il and died on the 17th of Jumada I A H 901 = A D 1496 expressed by the enronogram **سما آمد بر نام او** i.e. **سمس** = 70 added to his name **سما** = 196 total 901

Written in a hasty Nasta'liq

Dated 26 Bhadon 1202 Bengali era

No 1783

fol 362 lines 15 size 11 × 7½ 6½ × 3½

ذکر الکرام

## TADKIRAT-UL-KIRÂM

Biographical notices of Taj ul Arifin Shih Muhammad Mujib Ullah Qadiri of Phulwari (in Patna) and his sons disciples and friends together with an account of some earlier saints who lie buried in Phulwari and its vicinity

Author Muhammad Abul Hayat Qadiri of Phulwari Bihari  
محمد ابو الحیات قادری غازی و الباری

## Beginning

حمد و سپاس مر حالی را که از دائره کاتب حصرت انسان را  
مر همه گریده و مرکز نظر رحمہ ، حصرت خود ساحتہ آلیح \*

The work begins with a short biographical account of Rasûl Numâ Shâh Muhammad Wâris Qâdirî of Banâras, (d 11 Rabî, II, A H 1166 = A D 1752, see fol 12<sup>b</sup>), the spiritual guide of Tâj ul-‘Ârifîn Muhammad Mujîb Ullah Qâdirî. According to the author's statement, fol 83<sup>a</sup>, he died on Saturday, 28th Jumâdâ II, A H 1191 = A D 1777.

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons

Rasûl Numâ Muhammad Wâris Qâdirî, fol 2<sup>a</sup>

Walî Miyân, son of the above, fol 13<sup>a</sup>

Mîr Muhammad Gaus, sister's son of Rasûl Numâ, d A H 1103 = A D 1691, fol 14<sup>b</sup>

Shâh Gulâm Muhammad, fol 17<sup>a</sup>

Shâh Gulâm Imâm, fol 22<sup>a</sup>

Lâl Muhammad, fol 1<sup>b</sup>

Makhdûm ‘Âlam, fol 23<sup>a</sup>

Bîbî Walîyah, the wife of Makhdûm ‘Âlam, fol 25<sup>b</sup>

Tâj ul-‘Ârifîn Shâh Mujîb Ullah Qâdirî, fol 26<sup>b</sup>

Friends of Tâj ul-‘Ârifîn, fol 86<sup>a</sup>

Shâh La‘l Muhammad of Phulwarî, fol 95<sup>b</sup>

Shâh Muhammad Akram of Phulwârî, fol 100<sup>b</sup>

Shâh Gıyâs ud-Dîn Âzîmâbâdî fol 112<sup>b</sup>

Shâh Gulâm Murtadâ, fol 113<sup>a</sup>

Shâh ‘Ismat Ullah, fol 115<sup>b</sup>

Muhammad Wahîd ul-Haq, fol 119<sup>a</sup>

Shâh Khudâ Bakhsh, fol 125<sup>b</sup>

Shâh Jamâl Muhammad, alias Jumman, fol 146<sup>a</sup>

Shâh Muhammad Karîm, fol 147<sup>b</sup>

Shâh Muhammadî, fol 148<sup>b</sup>

Shâh Gulâm Saïwar, fol 150<sup>a</sup>

Shâh Gulâm Rasûl, fol 150<sup>b</sup>

Shâh Masîh Ullah, fol 151<sup>a</sup>

Shâh Muzaffar, fol 153<sup>a</sup>

Mîr Badlî, fol 153<sup>b</sup>

Children of Tâj ul-‘Ârifîn, fol 154<sup>b</sup>

Shâh ‘Abd ul-Haq, fol 154<sup>b</sup>

Shâh ‘Abd ul-Hayy, fol 155<sup>b</sup>

Shah Muhammad Nur ul Haq fol 156

Shah Shams ud Din Abul Farah fol 157<sup>b</sup>

Shaykh ul Alamin Shah Ni mat Ullab Qadiri fol 159<sup>a</sup>

His illness and death A H 1247=A D 1831 fol 291<sup>b</sup>

Friends of Shaykh ul Alamin fol 317<sup>b</sup>

Sayyid Ashraf Ali fol 317<sup>b</sup>

Shah Muhammad Ali Akbar fol 323<sup>b</sup>

Mir Auliya Ali fol 325<sup>b</sup>

Shaykh Karam Ali fol 327

Miyan Muhammad Auliya fol 328

Saints of former times who he buried in Phulwari fol 328

Sayyid Rasti (Munhaj ud Din) fol 328

Khasah and Khulasah (brothers) sister s sons of Rasti fol 334<sup>b</sup>

Haji Haramayn fol 335<sup>b</sup>

Ashiq Shahid fol 336

Shah Isma il fol 338<sup>a</sup>

Junayd Sami fol 34

Shah Muhammad Wası fol 347<sup>b</sup>

Burhan ud Din alias Lal Miyan fol 348<sup>b</sup>

Female saints fol 350<sup>b</sup>

Ali Hasan fol 351

Saints of Shahbazpur fol 351<sup>b</sup>

Mir Sayyid Shah fol 352<sup>b</sup>

Shah Kalan fol 354

Ishwajah Imad ud Din Qalandar fol 36

The date of composition of the work A H 1249=A D 1833 is given in several places see foll 311<sup>b</sup> 312 312<sup>b</sup> 360<sup>a</sup>

The earlier portion of the work is written in a hasty Ta liq and the remaining in ordinary Ta liq

Not dated 19th century

## EPISTOLERS

No. 1784

fol 120, lines 11-13 size  $9 \times 5\frac{1}{2}$   $6 \times 3\frac{1}{2}$

رياض الافكار

### RIYÂD UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works

Author Wazîr 'Alî 'Azîmâbâdî with the *talhallus* 'Ibratî وزیر علی اعظم آبادی المدحاسی به عربی

Beginning

ریا عدار عداری مدشاک را . . نمودن مدام والی، نکته آموری  
مدرسہ الیم \*

The author, who has already been mentioned in connection with his work ریاض الکروف (see No 788), gives a short account of his life on fol 82<sup>b</sup> of the present work. He tells us that he was born at 'Azîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjah Peyâre La'î Dihlawî with the *talhallus* *Ulfatî*, to whom he was greatly indebted for his knowledge and information. At first he attached himself to the service of Nawwâb Raushan ul-Mulk Mubârak ud-Daulah Muhammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the Munshî of Nawwâb Mubâraz ul-Mulk Diyâ ud-Daulah Sayyid Muhammad Hasan Khân Bahâdur Tahawwar Jang. Later on he became a constant companion of Râjah Bhûp Singh.

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers. The letters thus collected included also short accounts of their writers, which he noted from Yad-ı Baydâ, Sarwî-ı Âzâd, Mir'ât ul-Khayâl, etc. In A H 1267=A D 1850 he began to edit those letters in the present form.

The date of completion of the work, A H 1268=A D 1851, is expressed by the words چه نثر منسی in a versified chronogram com-

po ed by the author s pupil Furqatī with his original namo Sayyid Ali Baksh and entitled Sayyid Amir Jan whom our author notices on fol 89<sup>b</sup>

The work consists of twenty eight *Ahiyaban* and the notices under each are arranged alphabetically as follows —

*Ahiyaban* I (1) comprising 13 notices —

- (1) Abu Ali entitled *Shaykh ur Ra is* was the son of Abd Ullah bin Sina According to Jamī ut Farīkh Abd Ullah came to Balkh during the timo of Amir Nuh bin Mansur Samani and married a woman named Sitarah who gave birth to Abu Ali in A H 373 = A D 983 At the age of sixteen Abu Ali made himself master of all the subjects He then went to Hamadan and became the wazir of Shams ud Daulah bin Fakhr ud Daulah whom he cured of a severe cholic pain He wrote *مغنی* and other works He died in Ramadan A H 427 = A D 1035 fol 5
- (2) Abul Fath son of Mulla Abd ur Razzaq was a native of Gilan He came to India with his two brothers Hakim Hadiq and Hakim Humam during the timo of Akbar whom he accompanied to Kabul and died there in Ramadan A H 907 = A D 1501 fol 6<sup>b</sup>
- (3) Abul Fadl son of Qadi Mubarat Naguri and brother of Shaykh Faydi fol 7<sup>b</sup>
- (4) Ahsan with his full namo Mir Ahsan Ali was the youngest son of Mir Aulad Ali a respectable Sayyid of Lucknow He was brought up at Azimabad and after his father s death became the pupil of Anwar Ali Jās He entered the service of the Rajah of Betya on suitable pay and died in A H 1260 = A D 1844 at the ago of forty five fol 9
- (5) Akhtar with his original name Muhammad Sadiq Khan was born at Hugli Although a native of Bengal his style was in no way inferior to that of the Persians The works *معالم حدیث* on ethics and *حديقة الارصاد* on *Insha* are his compositions He lived for some time at Lucknow and the Deccan and was still alive at the time of the writing of the present work fol 10<sup>b</sup>
- (6) Arzu (Siraj ud Din Ali Khan) was born at Al barabad His paternal pedigree reached to Shaykh Nasir ud Din Chirag i Dihli while on his mother s side he descended from Shaykh Farid ud Din Attar He owed his

abilities to Mîr 'Abd us-Samad *Sakhun* and Mir Gulâm 'Alî Âzâd. He died at Lucknow on the 23rd of Rabî'-II, A H 1160=A D 1747, and was buried at Dîhlî, fol 12<sup>a</sup>.

- (7) Afdal Khân, with his original name Mirzâ Muhammad 'Alî. His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services. The Mirzâ was born in India and after attaining maturity became the *Dârogah* of Muhammad Shâh's Fil-Khânah and received the hereditary title of Afdal Khânî, fol 13<sup>b</sup>.
- (8) Akbar, the emperor of India, was born in A H 949=A D 1542 and died in A H 1014=A D 1605, fol 15<sup>a</sup>.
- (9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Mahmûd. His ancestors belonged to Hamadân, but he was born at Asadâbâd. He enjoyed the company of Âqâ Radî and Hakim Shifâ'î, and came to India during the reign of Jahângîr and entered the latter's service. He died in A H 1064=A D 1653, fol 16<sup>a</sup>.
- (10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Qhand, was of 'Azîmâbâd. At first he adopted the *takhallus* Guibat but subsequently changed it to Ulfat. His masters were Mîr Muhammad 'Alî Samarqandî, with the *takhallus* Tahqîq and Muhammad Hazîn Lâhijânî, fol 17<sup>a</sup>.
- (11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast. He was brought up at 'Azîmâbâd, and his ancestors, who belonged to Sikandarâh, held high offices in the Mughal courts. Through the influence of his patron ارد مندی, the resident of Dîhlî, he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Azîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil. He died on the 6th of Safar, A H 1254=A D 1838, fol 18<sup>b</sup>.
- (12) Amân Ullah Husaynî. The account of him could not be found, fol 20<sup>a</sup>.
- (13) Râjah Amrit Lal, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow. He was a most eminent pupil of Mirzâ Muhammad Hasan Qatîl. He was appointed *Dârogah* of the Dîwân Khânah of Nawwâb

Gazı ud Dın Haydar of Awadh and lead a very respectable life but his enemies poisoned the mind of the Nawwab to such an extent that he (the Nawwab) became determined to kill him. Being aware of the Nawwab's evil motive he managed to return home where he put an end to his life by committing suicide fol 21

*Khiyaban II (ب) comprising six notices —*

- (1) Baqir (Mulla Muhammad) fol 22<sup>b</sup>
- (2) Baqir Şanı with his full name Mir Baqir Alawı was a native of Yazd fol 21<sup>b</sup>
- (3) Barhaman with his original name Chandar Bhan of Lahrur was a pupil of Abd ul Hakim Siyalkoti and was a good *Shilastah* writer. He left the works *انساء برعمی - حار حین* and a *Diwan*. He died at Banaras A H 1037 = A D 1627 fol 2<sup>a</sup>
- (4) Bismil (Munshi Amir Hasan Khan) son of Munshi Ashiq Ali Khan was born at Kakuri in Lucknow. After the death of his father he went to Calcutta where he died in A H 1263 = A D 1846 fol 26<sup>a</sup>
- (5) Bismil (Mahdi Ali) son of Al bar Ali was born at Fathpur Lucknow. He was a pupil of Mulla Abul Qasim Shirazi whom the writer met at Azimabad fol 27<sup>b</sup>
- (6) Bidil (Mirza Abd ul Qadir) of Azimabad died on Thursday the 4th of Safar A H 1103 = A D 1691 fol 29

*Khiyaban III (ب) comprising four notices —*

- (1) Tanba (Abd ul Latif Khan) came from Pers to India during Aurangzib's reign and served at various times as Diwan of Kabul Kashmir and Lahrur. He wrote good hands and died during that emperor's reign fol 30<sup>a</sup>
- (2) Tahawwar Jang (Nawwab Mubarez ul Mulk Diya ud Daulah Sayyid Muhammad Hasan Khan Bahadur) son of Nawwab Saulat Jang Bahadur was born at Chitpur in Calcutta. During his stay at Azimabad the writer of this work served him as Munshi and he also accompanied him to Banaras. He died at Chitpur A H 1258 = A D 1842 fol 31<sup>a</sup>
- (3) Titar Chand a Hindu Kayast was according to Muhammad Aslari's *الصغاف السراف* a pupil of Nemat Khan Ali fol 32
- (4) Tekchand with the *takhallus* Bahar was a pupil of

Shaykh Abul Khayr Khayr Ullah and Sirâj ud-Dn  
'Alî Khân Ârzû His compositions are حواهر الحروف -  
نوار الحروف and بهار عجم, fol 33<sup>a</sup>

*Khryâbân* IV ( ٤ ) comprising one notice

- (1) Sanâ'î (Khwâjah Husayn Mirzâ) of Mashhad revised most of the poems of Shaykh Faydî, through whose influence he rose to distinction He died at Lâhaur, fol 34<sup>b</sup>

*Khryâbân* V ( ٥ ), comprising five (wrongly written three) notices

- (1) Jâmî ('Abd ur-Rahmân) of Jâm, left fifty-four works, and died on Friday, 13th of Muharram, A H 890 = A D 1485 at the age of eighty-one, fol 35<sup>b</sup>
- (2) Ja'far (Mirzâ), entitled Âsaf Khân, was the son of Badî' uz-Zamân He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âsaf Khân He died in A H 1021 = A D 1612, fol 37<sup>a</sup>
- (3) Jalâlâ (Sayyid Jalâl ud-Dîn Muhammad), was born at 'Urdistân, came to India during the reign of Shâh Jahân, fol 37<sup>b</sup>
- (4) Jûyâ (Mirzâ Dârâb Beg), of Kashmîr, died in 'Âlamgîr's time, A H 1118 = A D 1706, and was buried at Kashmîr, fol 38<sup>b</sup>
- (5) Jahângîr (Abul Muzaffar Nûr ud-Dîn Muhammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A H 1014 = A D 1605, and died on Sunday, 28th Safar, A H 1037 = A D 1627, fol 39<sup>b</sup>

*Khryâbân* VI ( ٦ ), comprising four notices

- (1) Hazîn (Shaykh Muhammad 'Alî), was born at Isfahân, but his ancestors belonged to Lâhjân He died at Banâras, A H 1080 = A D 1669, fol 41<sup>a</sup>
- (2) Hasrat (Muhammad Sa'id), son of Munshî Wâ'iz 'Alî The writer of this work was greatly attached to him In A H 1256 = A D 1840 he returned from Kânpur to his native place, 'Azîmâbâd, and was passing his days happily in the company of friends, fol 42<sup>a</sup>
- (3) Hasratî (Lâlah Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlah Mahârâj Singh, Vakîl of the Patna Civil Court From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub Judge Patna fol 43<sup>a</sup>

- (4) Haydar (Mir) was a pupil of Siraj ud Din Ali Khan Arzu fol 44<sup>b</sup>

*Khayaban VII (ح)* comprising four notices —

- (1) Khusrau (Mir Abul Hasan) His works are اعمار حسروى and three Diwans. He died on Friday 3rd Shawwal A H 725=A D 1324 fol 46<sup>a</sup>
- (2) Khafa (Basharat Ali) son of Sayyid Shams ud Duha and a pupil of Ashraf Husayn was a native of Azimabad. He went to Calcutta and for some time held the post of Munsif at Chittagong. He then went to Lucknow with Nawwab Jalal ud Daulah Bahadur and entered the service of Amjad Ali Shah and subsequently returned to Calcutta by the direction of Nawwab Sharaf ud Daulah. There he died on the 27th of Ramadan A H 1267=A D 1850 and was buried in the garden of Maulavi Ahm Ali fol 47<sup>a</sup>
- (3) Khallaq (Tasadduq Husayn) son of Abd Ullah the Mufti of Machhli Bandar was born at Nagar Nahsa in Bihar. He was a pupil of Wah Ullah the Mufti of Lucknow. The writer of this work enjoyed his company at Azimabad where he died a few days before the composition of the present work on Tuesday 20th of Safar A H 1268 (wrongly written 1068)=A D 1851 and was buried at Nagar Nahsa fol 48<sup>b</sup>
- (4) Khurram Mirza (Abul Muzaffar Shihab ud Din Muhammad) entitled Shah Jahan fol 50

*Khayaban VIII (د)* comprising two notices —

- (1) Damshmand Khan (Shafia) was of Yazd. He was honoured with high posts by Shah Jahan and Alamgir and died in A H 1080=A D 1669 fol 51<sup>a</sup>
- (2) Damiyal the fifth child of the Emperor Akbar. He died of excessive drinking on Tuesday the 28th of Shawwal A H 1013=A D 1604 fol 52

*Khayaban IX (ذ)* comprising two notices —

- (1) Dabih (Mirza Aman Ali) son of Mirza Ibrahim Ali Khan Isfahani was born at Al barabad but his ancestors belonged to Isfahan. The writer of this work was on intimate terms with him. Dabih was still living at

'Azîmâbâd at the time of the writing of the present work, fol 53<sup>b</sup>

- (2) Dulqadî (Mirzâ Muhsin) was a son of Mirzâ Dâniyâl. He belonged to the Dulqadî sect of Persia, which was well-skilled in archery, and hence the *takhallus* Dulqadr. He was a great satirist, and died in A H 1114 = A D 1702, fol 55<sup>a</sup>

*Khayâbân* X ( ) comprising five notices

- (1) Râsikh (Shaykh Gulâm 'Alî), son of Shaykh Muhammad Fayd, was born at 'Azîmâbâd where he died in A H 1236 = A D 1820, at the age of sixty, fol 57<sup>a</sup>
- (2) Râzî (Sayyid 'Askarî), entitled 'Âqil Khân, held the influential *Mansab* of 4,000 under Aurangzib. He died in A H 1108 = A D 1696 fol 58<sup>b</sup>
- (3) Rahîm ('Abd ur-Rahîm), entitled Khân Khânân, was born in A H 964 = A D 1556. He was one of the most influential nobles of Akbar's time, and died at the age of seventy-two, fol 59<sup>b</sup>
- (4) Rasâ (Îzad Bakhsî), a pupil of Shaykh 'Abd ul-'Azîz, was born at Akbarâbâd of which place he was the Dârogah in 'Âlamgîr's time, fol 61<sup>a</sup>
- (5) Ridâ (Shaykh Muhammad) of 'Azîmâbâd, was alive from 'Âlamgîr to Muhammad Shâh's reign, and held the post of Vakîl under Shâh Shujâ'. He had great faith in Sayyid 'Abd ul-Jalîl Bilgrâmî, and died in A H 1143 = A D 1730, fol 62<sup>a</sup>

*Khayâbân* XI ( ) comprising three notices

- (1) Zakî (Mir Zayn ul-'Âbidîn) of Teherân. In his youth he fell in love with a gul, after whose death he came to Dihlî in a distracted frame of mind, and died fol 63<sup>a</sup>
- (2) Zakî (Lâlah Chûnî La'l), son of Lâlah Zûrâwar Singh. His ancestors belonged to Dihlî, but he was born at 'Azîmâbâd. He was a pupil of Ufatî, the teacher of the writer of this work. He wrote a short treatise entitled کیمی رکی. He was a Vakîl in the Munsif's court at Patna, fol 64<sup>a</sup>
- (3) Zib un-Nisâ Begam, daughter of the Emperor 'Âlamgîr, was born at Dihlî on the 10th of Shawwâl, A H 1048 = A D 1638. In her early age she learnt the Qurân by heart, was well versed in Arabic and Persian, and wrote good Naskh, Nasta'liq and Shikastah hands, was a good poetess and showed great favour towards

poets scholars and calligraphers adopted the *talhalls* *Yakhi* and wrote a *Diwan* died A H 1113=A D 1701 and was buried in Bag 1 Si Hazari at *Shahjahanabad* fol 65<sup>b</sup>

*Khiyaban XII* ( ١٢ ) comprising four notices —

- (1) *Sadan* (*Shaykh*) entitled *Asad Khan* was born at *Lahaur* In A H 1050=A D 1640 he was introduced to *Shah Jahan* by *Musawi Khan* and was rewarded In the fourth year of the Emperor's reign he became *Wazir* and received the title of *Allami wa Fahhami* He died on the 22nd of *Jumada II* A H 1066=A D 1655 fol 66<sup>b</sup>
- (2) *Sad* (*Muhammad Mir Khan*) brother of *Fadail Khan* of *Rawalpindi* He entered the service of the Prince *Azam Shah* and subsequently became the *دفاع حوال* of *Aurangzeb* He died in A H 1046=A D 1636 fol 67
- (3) *Salim* (*Muhammad Quli*) of *Teheran* came to *India* during *Shah Jahan's* reign and died at *Kashmir* A H 1057=A D 1647 fol 67<sup>b</sup>
- (4) *Suhrab Jang* (*Nawab Husayn Quli Khan*) youngest son of *Mubarak ud Daulah Muhammad Mahdi Quli Khan* *Shaukat Jang* was brought up at *Azimabad* fol 68

*Khiyaban XIII* ( ١٣ ) comprising four notices —

- (1) *Shah Muhammad* better known as *Khalifah Shah Muhammad* The account of him could not be traced but it appeared from his letters that he studied for a long time at *Qinnuj* He gave the title of *جامع القرائس* to his collection of letters fol 70
- (2) *Sharif Tahrizi* came to *India* during *Akhar's* reign and spent some time with *Rajah Man Singh* as *Balshahi* of *Bengal* but later on rose to higher distinctions He at first adopted the *talhalls* *Faydi* but a dispute with the celebrated *Shaykh Faydi* caused him to change it to *Sarmadi* fol 71<sup>a</sup>
- (3) *Shifa* (*Khwajah Muhammad Kazim*) son of *Khwajah Abdul Ali Khan* was born at *Azimabad* He at first received his education from *Najaf Ali* and later on from *Ahrif Husayn* He learnt poetry from *Mirza Ahmad* The writer of this work was on intimate terms with him He was still living at *Azimabad* at the time of the writing of the present work fol 72<sup>a</sup>
- (4) *Shir Khan Lodi* son of *Muhammad Amjad Khan* was of

the Afgân tribe He wrote the work *مראה الحیال*, fol 73<sup>a</sup>

*Khayâbân* XIV ( ص ), comprising three notices

- (1) Sâdiq, with his full name Mirzâ Muhammad Sâdiq, was born at Lâhaur He could not be traced, fol 74<sup>a</sup>
- (2) Sâ'ib (Muhammad 'Alî) was born at Tabrîz, but was brought up at Isfahân, died in A H 1080=A D 1669, fol 74<sup>b</sup>
- (3) Safî (Âgâ) of Mashhad, came to Lucknow during the time of Nawwâb Âsaf ud-Daulah, and married the sister of Nawwâb Zafar ud-Daulah, fol 75<sup>b</sup>

*Khayâbân* XV ( ع ), comprising two notices

- (1) Dâmî (Hirâ La'l) was the son of Râjah Peyâre La'l Ulfatî, the teacher of the writer of this work He was born at 'Azîmâbâd, but his ancestors belonged to Shâh-jahânâbâd The writer of this work and Shâh Bakhshîsh Husayn Wahshatî enjoyed his learned society very often He died in A H 1259=A D 1843, fol 76<sup>b</sup>
- (2) Diyâ Ullah (Sayyid) of Bilgrâm was a Hâfiz, and spent his time in teaching He was a pupil of Mîr Sayyid Kâliwî میرسد کالیوی After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Diyâ Ullah's children He died in A H 1103=A D 1691, fol 77<sup>b</sup>

*Khayâbân* XVI ( ط ), comprising three notices

- (1) Tâlib of Âmul, died, A H 1036=A D 1626, fol 78<sup>a</sup>
- (2) Tugrâ of Mashhad, fol 79<sup>a</sup>
- (3) Tahmâsp (Shâh), son of Shâh Ismâ'îl bin Sultân Haydar Safawî, died on Tuesday, 17th Safar, A H 984=A D 1576, fol 80<sup>a</sup>

*Khayâbân* XVII ( ذ ) comprising one notice

- (1) Zuhûrî (Mullâ Nûr ud-Dîn Muhammad) of Turshîz, was killed at Bîjâpûr by Deccan robbers (but see No 284) in A H 1025=A D 1616, fol 81<sup>a</sup>

*Khayâbân* XVIII ( ع ), comprising five notices

- (1) 'Âlamgîr (Abul Muzaffar Muhyî ud-Dîn Muhammad Aungzîb), the third son of Shâh Jahân, fol 82<sup>a</sup>
- (2) 'Âlî (Muzâ Muhammad), entitled Nî'mat Khân His ancestors were physicians of great eminence His

father Hakim Fath ud Din came from Shiraz to India where Ali was born. He was the Superintendent of Alamgirs litchen and received the title of Nimat Khan. In Babadur Shah's time he was honoured with the title of Danishmand Khan. He died in A H 1121 = A D 1709 fol 82<sup>b</sup>

- (3) Ihrati (Mir Wazir Ali) the writer of the present work fol 83<sup>b</sup>
- (4) Urfi (Sayyid Muhammad) of Shiraz died in A H 999 = A D 1590 fol 84<sup>b</sup> See No 253
- (5) Ali with his full name Nasir Ali was born at Sirhind. He died at Dihli on the 20th of Ramadan A H 1108 = A D 1696 and was buried by the side of Sultan ul Mashayikh Nizam ud Din fol 85<sup>b</sup>

*Khryaban* XIX (ع) comprising two notices —

- (1) Galib (Mirza Asad Ullah Khan) a contemporary of the writer of this work was still alive at Shahjahanabad at the time of the writing of the present work fol 86<sup>b</sup>
- (2) Ganumat (Muhammad Akram) fol 88<sup>a</sup> See No 367

*Khryaban* XX (و) comprising six notices —

- (1) Fani (Shaykh Muhammad Muhsin) of Kashmir was a pupil of Mulla Ya qub Sarfi Kashmiri. Mulla Muhammad Tahir Fani and Haji Aslam Salim were his pupils. He was appointed *Sadr* of Ilahabad by Shahjahan but later on was removed from that post. His *Diwan* consists of 6 000 verses. He died in A H 1081 = A D 1670 fol 89
- (2) Turqati (Sayyid Ali Bakhsb) entitled Sayyid Amir Jan was the son of Sayyid Karim Bakhsb. He was born at Shahjahanabad but his ancestors who traced their descent from Sayyid Baha ud Din Dakariya Multani belonged to Multan. At the age of twelve years he came with his father to Azimabad and at first placed himself under the tuition of Mir Muhammad Mahdi talhallus Ayshi and later on under that of the writer of this work fol 90<sup>b</sup>
- (3) Faryad (Shah Ulfat Husayn Musawi) whose pedigree reached to the renowned Saint Bu Ali Qalandar was born at Azimabad. He was a contemporary of the writer of this work. He was living at Azimabad till A H 1206 = A D 1840 after which he went to Calcutta fol 92

- (4) Fitrât (Mirzâ Mu'izz Mûsawî Khân) of Qum came to India during the reign of 'Alamgîr, at whose desire he married the daughter of Shâh Nawâz Khân. The Emperor made him the Divân of the Deccan, and honoured him with the title of Mûsawî Khân. He died in the Deccan, A H 1101 = A D 1689, fol 93<sup>a</sup>. See No 355
- (5) Faydî, died on Sunday, 10th Safar, A H 1004 = A D 1595, fol 94<sup>a</sup>. See No 261
- (6) Fayyâd 'Alî Khân was a grandson of Ashraf 'Alî Khân Kokâ. He came from Dihli to 'Azimâbâd and entered the service of Mahâraj Shihâb Râi, who showed favours on him, fol 95<sup>b</sup>.

*Khayâbân XXI ( ع ), comprising one notice*

- (1) Qatîl (Mirzâ Muhammad Hasan), died at Lucknow on Saturday, 23rd Rabî' I, A H 1233 = A D 1817 fol 96<sup>b</sup>. See No 434

*Khayâbân XXII ( ف ), comprising two notices*

- (1) Kâhî (Mullâ Najm ud-Dîn), popularly called Abul Qâsim, was well versed in Tafsi'r, astronomy, theology, sûfism, music, riddles and history. He came to India and entered the service of Akbar, fol 97<sup>b</sup>.
- (2) Kalîm (Mirzâ Abû Tâlib) of Hamadân, died in A H 1061 = A D 1650, fol 98<sup>b</sup>. See No 314

*Khayâbân XXIII ( ج ) comprising one notice*

- (1) Lachhmîn Narâyan (Lâlah), was a clerk of Nawwâb Âsaf ud-Daulah. He was living at Calcutta, where he was the Vakîl of Nawwâb Shujâ' ud-Daulah's wife, fol 100<sup>b</sup>.

*Khayâbân XXIV ( د ), comprising seven notices*

- (1) Mubârak (Mullâ) of Nâgûr, was well versed in poetry, riddles and sûfism and wrote a commentary on the Qurân, entitled نغایس العلوم. Faydî and Abul Fadl were his sons. He was buried at Akbarâbâd, fol 101<sup>b</sup>.
- (2) Manshâ (Mirzâ Ahmad), son of Mirzâ Najm ud-Dîn 'Alî Khân, was born at Lucknow, married the daughter of Ishhâ Allâh Khân. In his youth he came to 'Azimâbâd, and lived for some time with Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a pupil of Mirzâ Muhammad Husayn Qatîl, and died at 'Azimâbâd, in the house of Tasadduq Husayn Khân on the 23rd of Rabî' II,

A H 1255=A D 1839 and was buried near the tomb of Shah Arzani fol 102<sup>b</sup>

- (3) Munir (Mulla Abul Barakat) of Lahaur In the time of Shah Jahan he was appointed a Munshi to Nawwab Sayf Khan Subahdar of Lahaur but subsequently lived with Nawwab Itiqad Khan Nazim of Jaunpur He is the author of the Maḡnawis سارو سور and اب و رنگ and of other treatises He died at Akbarabad on the 7th of Rajab A H 1054=A D 1644 and was buried at Lahaur fol 103<sup>b</sup>
- (4) Mauzun (Rajah Ram Narayan Singh) son of Rang Lal Diwan of Nawwab Ali Wardi Khan Mahabat Jang was born in a suburb of Azimabad and after his father's death enjoyed the warm favours of Nawwab Mahabat Jang and became the Naib of Azimabad was a pupil of Shaykh Muhammad Ali Hazin and died A H 1087=A D 1670 fol 104<sup>b</sup>
- (5) Mahabat Jang (Nawwab Shuja ul Mulk Husam ud Daulah Muhammad Ali Wardi Khan) son of Mirza Muhammad Khurasani Fifteen years after the death of Murshid Quli Khan the governor of Bengal Bihar and Orissa he (Mahabat Jang) killed Sarfaraz Khan and usurped the government He died on the 9th of Rajab A H 1169=A D 1755 fol 105<sup>b</sup>
- (6) Mahabat Khan (Zamanah Beg) son of Guyur Kabuli received the title of Mahabat Khan from Jahangir and that of Mahabat Khan Khanan Sipahsalar from Shah Jahan He died in A H 1044=A D 1634 fol 106<sup>b</sup>

There is a lacuna after fol 106<sup>b</sup> and the last notice under the letter م is missing

*Khayaban* XXV (ج) comprising four notices —

- (1) Nasira of Hamadan had a taste for sufism and was well versed in mathematics He studied for some time under Shaykh Baha ud Din Amuli and died in A H 1030=A D 1620 fol 107<sup>b</sup>
- (2) Nimat Ullah Wali (Sayyid Nur ud Din) fol 108 See No 168
- (3) Nawa'i (Mir Amir Ali Shir) Wazir of Husayn Mirza was well versed in Turkish poetry was a great patron of learning and died in A H 906=A D 1500 He left one Persian and six Turkish Diwans and also several Masrawis and treatises fol 108<sup>b</sup>

- (4) Nûrî (Qâdî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâdî. He was killed during the reign of Jahângîr, A H 1019=A D 1610, fol 109<sup>b</sup>
- (5) Nûr Jahân Begam, daughter of Muzâ Gıyâs and wife of Jahângîr, died A H 1055=A D 1645, fol 110<sup>b</sup>

*Khayâbân XXVI ( و ), comprising five notices*

- (1) Wâ'iz (Mirzâ Muhammad Rafî') of Qazwîn, is the author of the work انوار الہدای, fol 111<sup>a</sup>. See No 954
- (2) Wahshatî (Shâh Bakhshish Husayn), son of Shâh Ahmad Husayn, was a pupil of Râjah Peyâré La'l, the teacher of the writer of this work. He was born at Shaykh-pûrah in Bihâr, and was a friend of the writer of this work. He went to Lucknow and died there on the 29th of Dulhijah, A H 1262=A D 1845, fol 112<sup>a</sup>
- (3) Wahîd (Mirzâ Tâhîr) of Qazwîn, was at first the chronicler of Shâh 'Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Safawî. He died in A H 1110=A D 1698, fol 113<sup>a</sup>
- (4) Wazîr Mal, was a Hindû Kâyast of Dâ'ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhîr La'l, was employed in the court at Bareilly, fol 114<sup>a</sup>
- (5) Wilâ (Râjah Bhûp Singh) was the daughter's son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at 'Azîmâbâd, his father Râjah Mânîk Chand's birthplace was Lucknow. He was a friend of the writer of this work, fol 114<sup>b</sup>

*Khayâbân XXVII ( ز ), comprising one notice*

- (1) Humâyûn Shah (Nasîr ud-Dîn Muhammad), the Emperor, fol 115<sup>b</sup>

*Khayâbân XXVIII ( ح ), comprising four notices*

- (1) Yâs (Anwar 'Alî) of Arrah. He died at 'Azîmâbâd on a pilgrimage in A H 1262=A D 1845, fol 116<sup>b</sup>
- (2) Yâr Muhammad is the author of the work دستور الادب. He was a contemporary of Sayyid Gulâm Husayn Khân Fîdâi Jang, by whose order he wrote a letter (quoted), fol 117<sup>b</sup>
- (3) Yaktâ (Naurûz 'Alî Khân) son of Mirzâ Amân 'Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol 118<sup>b</sup>
- (4) Yûsuf (Mîr), son of Mîr Muhammad Ashraf, was a native

of Bilgram and a school friend of the author of the Sarw i Azad (Gulam Ali Azad) He went to Lucknow for medical treatment and died there on Thursday Jumada II A H 1102=A D 1690 and was buried in Mahmud Ba<sub>e</sub> Bilgram by the side of his grandfather fol 119<sup>b</sup>

Written in ordinary Ta liq

Dated 14 Bhadon 1272 Fash

# POETS

No. 1785

fol 301 . lines 15 size  $8\frac{3}{4} \times 5 \quad 6 \times 3\frac{1}{4}$

مرآة الحیال

MIR'Â'UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine music, the interpretation of dreams, physiognomy, geography and ethics

Author Shîr Khân bin 'Alî Amjad Khân Lodî شیر خان بن علی امجد خان لودی

Beginning

ای ر تو بدد بر زبان ، طای سخی سزای را  
فکر تو ناعد ، حنون عقل گره کشای را

The author's father was in the service of Prince Shujâ', and died in A H 1084=A D 1673 In A H 1090=A D 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âsir-i 'Âlamgîrî, p 214, was appointed Faujdâr of Dihlî in A H 1092=A D 1681

The work ends with a versified chronogram expressing the date of its completion, A H 1102=A D 1690

See Rieu, 1, p 369 , Sprenger, Oude Catalogue, p 115 , Aumer, Munich Catalogue, p 3 , Ethé, Bodl Lib Cat Nos 374 and 375 , W Pertsch, Berlin Cat p 618 , Ethé, Ind Office Lib Cat Nos 673 and 674 , Asiatic Society Bengal, Cat Nos 223-224 and 1716 , Bland, in Journal of the Royal Asiatic Society, ix pp 140 and 142 Printed, Calcutta, 1831, and Bareilly, 1848

A list of the contents is prefixed to the MS The original folios are mounted on new margins

Written in fair Nasta'liq

Dated Tuesday, 6 Rabî' II, A H 1141

Scribe الله تبارک و تعالیٰ

No 1786

foll 160 lines 7 size  $7\frac{1}{4} \times 4\frac{1}{2}$   $6 \times 3\frac{1}{2}$ 

سعدی خوشگو

## SAFĪNAH-I KHWUSHGŪ

An abstract from the second volume of *Khwushgus Safinah* containing biographical notices of poets of the middle age

Beginning —

الحمد لله و المديك که تدوین کرده از سرود دفتر اول سعدی خوشگوی

پایه حامل شد اله \*

For particulars see No 690 where a copy of the rare third volume of the work has been fully described

The present copy begins with Jamī and ends with Muhammad Qasim Sururi

Written in ordinary Nīm Shikastah

Not dated 19th century

No 1787

foll 79 lines 16 size  $8\frac{1}{4} \times 4\frac{1}{2}$   $6\frac{1}{4} \times 3\frac{1}{2}$ 

تذکره علی حسن گردیزی

## TADKIRAH-I 'ALĪ HUSAYN GARDĪZĪ

Notices of *Rekhtah* poets with copious extracts from their compositions

Author Fath Ali commonly called Ali ul Husayni ul Gardizi  
فتح علی المدعو علی الحسنی الگردیزی

Beginning —

اندازی سخن ده حمد سخن ادبی سراسب که سر لوحه

کتاب را بنویس مکتوبی مذهب نمود اله \*

In the preface the author tells us that as the previous *Tadkirahs* of *Rekhtah* poets were not free from partiality and inaccuracy he thought of compiling the present work. It was written at Dihli in A H 1160 = A D 1752 See Sprenger *Oude Cat* p 178 Ricu m

p 1071, Ethé, Ind Office Lib Cat Nos 698-700, Garcin de Tassy, Littérature Hindoue, 2nd ed, vol 1, p 523 and Journal Asiatique, 5<sup>e</sup> Série, vol 11, p 369

The notices, ninety-three in all, are arranged in alphabetical order, beginning with Âizû and ending with 'Abd ul-Wahhâb Yakrû

Written in ordinary Ta'liq

Not dated, 19th century

The signature "Gore Ouseley", which appears on the first page, indicates that the MS once belonged to that great orientalist

### No. 1788

fol 326, lines 17-19, size  $10 \times 6\frac{1}{4}$ ,  $7\frac{1}{4} \times 3\frac{3}{4}$

خزانة اميره

### KHIZÂNÂH-I 'ÂMIRAH

A copy of Gulâm 'Alî Âzâd's Khizânah-i 'Âmirah See No 700  
Beginning as usual

سر کلام را به مدد صانعی آید \*

A list of the persons noticed in the work is given at the beginning of the copy

Written in Nasta'liq and Ta'liq

Not dated, 19th century

The MS is in a damaged condition

### No 1789

fol 358, lines 17, size  $8\frac{3}{4} \times 6\frac{1}{4}$ ,  $6\frac{3}{4} \times 4$

تذکره شعرای هندی

### TADKIRAH-I SHU'ARÂ-I HINDÎ

A biographical dictionary of Rekhtah poets, with numerous quotations from their compositions

Author Sayyid Abul Qâsim, otherwise called Mîr Quadrat Ullah Qâdmi, with the *takhallus* Qâsim

سید ابو القاسم عز ، میر قدرت اللہ قادری المتحاسن به واسم \*

Beginning —

بِسْمِ صَاحِبِ نَسْلِ كَهْ نَطَا حَوَاحِ الْعَطَشِ وَ  
اَوْرَاقِ الْمَدَنِ حَافِظِ سُدُورِ الْمِ\*

The author gives a short account of his life on fol 22<sup>b</sup>. From this we learn that one of his ancestors was Sayyid Isma'il. Another ancestor Sayyid Fadil who lies buried in Gujarat was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muhammad Fakhr ud Din and Khwajali Ahmad Khan and later on studied medicine under Hakim Muhammad Sharif Khan (probably identical with the author of *نصف الامراض* etc see Nos 1009 and 1010). He further adds that from an early age he had a liking for poetry which he learnt from Hidayat Ullah Khan *talhallus* Hidayat (c. fol 323<sup>b</sup>). According to Sprenger Oude Cat. p. 186 Qaim died about A.H. 1246 = A.D. 1830.

The date of completion of the work given at the beginning fol 2<sup>a</sup> is A.H. 1221 = A.D. 1806 and several chronograms composed by the author's relatives and friends are found on fol 2 and 2<sup>b</sup>. Sprenger Oude Cat. *loc. cit.* calls the work *مجموعه نثر* but it is to be remarked that *مجموعه نثر* is like several others only a chronogram given in a versified Parith by Mir Calib Ali Khan who adopted the *talhallus* Sayyid and was entitled Sayyid uddin Shu'ara.

The notices are arranged in alphabetical order. The work is divided into a *Muqaddimah* twenty eight *Harf* (i.e. the twenty eight letters of the alphabet) and a *Takmilah*. The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtah poetry. The *Takmilah* or the Supplement (fol. 246) contains notices of the poets particulars about whom the author could not ascertain at the time of writing the *Tadkirah*. This last section likewise arranged alphabetically ends abruptly in the middle of the letter ج with the name of *مدر*.

Written in ordinary Ta'liq

Dated 14 October 1822

The scribe سوانی رام says that he transcribed the copy at the request of one Muhammad Janial ud Din.

## ROMANCES, TALES, AND ANECDOTES

No. 1790

pp 705 (foll 353), lines 25, size  $11\frac{1}{2} \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 4$

زینة المجالس

### ZÎNAT' UL-MAJALIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc, etc

Author Majd ud-Dîn Muhammad ul-Husaynî, surnamed Majdî Kirmânî محمد الدین محمد الحسینی التماسی کرمانی

Beginning

بدای نامتداهی و حمد نامتصور \* بران سر که سد هر دو کون اړو معمور

Rieu II, p 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî. He flourished under Shâh 'Abbâs I of Persia (A H 985—1038=A D 1587 1629). As for his sources he enumerates the following works: روضة الصفا - حبیب السیر - برقة القلوب - جامع الحكایات - نگارستان - نهجت المناهج - اس حكايا - تاريخ ابو حنيفة دینوری - كسوة العبد - تاريخ حافظ انرو and تاريخ يافعي - الفرج بعد السدة

In the preface he says that he wrote the work at the instance of some friends in A H 1004=A D 1595, dividing it into nine *Juz*, each of which consists of ten *Fasl*.

Juz I, on p 3, II, p 227, III, p 339, IV, p 391, V, p 431, VI, p 469, VII, p 501, VIII, p 539 and IX, p 587

The contents of the work have been fully described in Rieu *loc cit*. See also Rieu, Suppt No 395, Browne, Camb Univ Lib Cat, A S B Cat No 284, W Pertsch, Berlin Cat Nos 1017-1018. Extra-acts from the work are given in Elliot, Hist of India, vol II, p 506. See also Barbier de Meynard, Dict, Géogr, preface, p 20, Melanges Asiatiques, vol III, p 679, vol V, pp 246, 519, and Ouseley's Travels, vol I, p 19. Lithographed, Teheran, A H 1262

A detailed list of the contents added in a later hand is found at the beginning of the copy. There is a *lacuna* on p 346

A good copy. Written in beautiful Nasta'iq within gold and coloured borders with a faded front piece

Not dated 17th century

A note on a fly leaf at the beginning says that one Mun hi Sayyid Jan Khan Bahadur bought the MS for rupees forty six at Delhi from the library of Nawwab Shams ud Din Khan Bahadur

No 1791

foli 100 lines 19 size 9½ x 6 5 x 4½

قصه حاتم طائی

## QISSAH-I HATIM TÂ'Î

The popular romance of Hatim Ta'i without the author's name  
Beginning —

سلسلہ سنیاس مر دردابی را حل شانہ و سرازان نعم بران

سر، کتابت الحج \*

See Browne Cambr Univ Lib Cat p 399 Rieu ii p 764 1  
Lumer p 55 W Pertsch Berlin Cat p 991 A I Mehren p 31  
Ethé Bodl Lib Cat Nos 449 2-41 Ethé Ind Office Lib Cat  
Nos 780-783 This romance has been translated into English by D  
Forbes London 1830 The text has been edited by G J Atkinson  
Calcutta 1818 Another edition appeared in Constantinople 1810  
Another version of the story due to Husayn Waz Kashifi A H 891 =  
A D 1486 is noticed in Ethé Bodl Lib Cat No 452 and W  
Pertsch Berlin Cat p 992

Written in ordinary Ta'liq some folios diagonally

Dated Dul hijjah 1181 Fasli

## POETRY

No. 1792

fol 606 , lines 25 , size 12×7 , 7¼×4

شاهنامه

### SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos 1-9) The Preface of Bâysangar, the satire on Sultân Mahmûd and the chronological list of the ancient kings of Persia, occupy foll 1<sup>b</sup>-7<sup>a</sup>

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number This excess is due to the following addition of Garshâsp Nâmah to the original text

گرساسب نامه Garshâsp Nâmah, foll 523<sup>b</sup>-606<sup>a</sup>

Beginning, like the copy noticed in Rieu Supplement, No 195

ر کردار گرشاسب ، اندر بیان یکی نامه بد یادگار من

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sultân Mahmud's son, Sultân Mas'ûd (A H 421-432=A D 1030-1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A H 458=A D 1066, i e , at least twenty-six or twenty-seven years after the death of Asadî

ر هجرت درویر سپهری که کس

شدش دوازده سال پندگاه و هس

It is therefore evident that the work is of a later author, one who, according to Ethé, Bodl Lib Cat Nos 507 and 508 , Ethé, Ind Office Lib Cat No 893, and some others, was most probably 'Alî bin Ahmad ul-Asadî ut-Tûsî الأسدي الطوسي with the two Kunyas Abul Hasan and Abul Mansûr, the son of the older Asadî For this

intricate question we refer to Dr I the Ueber persische Tenzonen in Abhandlungen des Funften Internationalen Orientalisten Congresses zu Berlin 1881 Zweiter Theil erste Halfte p 64 see also Rieu in p 1088<sup>b</sup> Mohl's preface to the Livre des rois and Turner Macan's edition of the Shah Namah vol iv appendix pp 2109-2133

The verses containing the name of the poet giving the number of *Bayts* (9 000 to 10 000) and the statement that the poem was composed in the space of two years found in some copies are not given in the present MS

It ends with an account of the death of Garhasp followed by some verses relating to a letter of condolence sent to Nariman by Faridun and to a banquet given in his honour by the latter

A neat copy written in fair Nasta'liq in four gold ruled columns with a sumptuously illuminated double page Unwan and twenty six miniatures of inferior Persian style on foll 10<sup>b</sup> 37<sup>b</sup> 50 70 91<sup>b</sup> 100 119<sup>b</sup> 166 175 206<sup>b</sup> 231<sup>b</sup> 240 257<sup>b</sup> 282<sup>b</sup> 305<sup>b</sup> 319<sup>b</sup> 349<sup>b</sup> 372<sup>b</sup> 390<sup>b</sup> 417<sup>b</sup> 440<sup>b</sup> 486 500<sup>b</sup> 531<sup>a</sup> 570 and 588

Like many other copies the present Shah Namah is divided into two halves the second of which beginning with the accession of Luhrasp and styled Luhrasp Namah لهراسب نامه begins thus with an illuminated frontispiece on fol 257<sup>b</sup>

کهن ناح و اورنگ لهراسب ساء  
 نسا انام و سر دسانم ده کاه  
 حوالهراسب ده دسب در تحت داد  
 ساء ۲ ی ناح در سر دسانم

The copy is not dated apparently 17th century

A note on the title page by ابی محمد واحد لطف الله says that the MS once belonged to him The note is followed by his seal dated A H 1178

Two seals of حاجی مهدی علیگل are found at the end and another at the same place dated A H 1155 faintly reads thus

اصعب العباد بهرور المتعاقب

## No. 1793

fol 585, lines 25, size  $11\frac{1}{4} \times 6\frac{1}{2}$ ,  $8\frac{3}{4} \times 4\frac{1}{4}$

## The Same

Another copy of the Shâh Nâmah without any preface Beginning at once with the poem

بنام خداوند جان و خرد اله \*

This copy, like the preceding, is divided into two halves, the second beginning thus on fol 313<sup>b</sup> with the accession of Luhrâsp

چو بهر اسیر آگه شد از کار ساء  
ر لست بر که بودد سا از دسرا

Written in ordinary Nasta'liq in four columns with an illuminated 'Unwân There are upwards of fifty tasteless miniatures of quite modern Indian style

Dated Kashmîr, Tuesday, 23 Ramadân, A H 1246 The name of the scribe is given thus in the colophon

بید فقیر الحقیر سراپا تقصیر المدد ، امدوار شعاع ، آمدد  
عمر الله دوده \*

## No. 1794

fol 619 lines 25 size  $12\frac{1}{2} \times 7\frac{3}{4}$ ,  $9 \times \frac{3}{4}$

## The Same

Another copy of the Shâh Nâmah, without any preface Beginning at once with the poem

بنام خداوند جان و خرد اله \*

Written in fair Nasta'liq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân

About forty miniatures in ordinary Indian style Several folios have been supplied in a later hand

Dated 3 Dul-qa'd A H 985

Scribe ابن ابو المکارم سعد الله الحکاري

## No 1795

foli 384 lines 21 size  $10 \times 6\frac{1}{2}$   $7 \times 4\frac{1}{2}$

## The Same

A copy of the second half of the Shah Namah beginning with the accession of Gu\_h\_tasp together with a fragment of the first half

The second half comprising foli 1-301 begins thus —

حو کستاس را داد نه اسب تک  
درد آمد از تک و در سب ح

The fragment of the first half wrongly placed after the second occupies foli 302 — 384<sup>b</sup> and ends with —

داسنل حواب ددس و درسی دفعی ساعر را \*

The second half ends with the rare epilogue quoted in Rieu II, p 535<sup>a</sup> and Ethe Ind Office Lib Cat No 878 in which the date of completion of the Shah Namah A H 389 = A D 999 is given —

اگر سال را ر اوب ام د ب  
دهم سال حسناد با تا (read س ب

Written in ordinary Nasta liq in four gold ruled columns with an illuminated head piece

In the following spurious colophon in which the scribe is called ابن يحيى the date of transcription of the copy is given as A H 789 but the hand writing the appearance of the MS etc clearly show that it was written in the 18th century —

کندہ العمی ابن یحیی فی اربعه سب ر صا المذاک سنه سبع  
و ثمانس سبع مائه \*

Miniatures of ordinary Indian style on foli 22<sup>b</sup> 24<sup>a</sup> 45<sup>b</sup> 67<sup>a</sup> 78<sup>b</sup> 86 95 121<sup>b</sup> 147<sup>b</sup> 161 176 188 190<sup>a</sup> 201<sup>b</sup> 208<sup>b</sup> 215<sup>a</sup> 223 228<sup>b</sup> 238<sup>b</sup> 243 250 251<sup>a</sup> 256 265 and 357

A large number of folios are missing and some are misplaced The correct order should be foli 300-384 1-142 144-149 143 150-301

A good deal of the earlier portion of the first half is missing

No. 1796

foli 297 lines 15 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{1}{2}$ 

خلاصہ شاهی

## KHULÂSAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah See No 10

Beginning as usual

حمد لله ، و مدای بی دایه ، اللهم

Written in ordinary Indian Ta'liq

Dated 3 Safar a. h. 1239

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs'hîd Nawwâb are found at the beginning and end of the copy

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS. for rupees two only

No. 1797

foli 160 lines 18, size  $11\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4$ 

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual

This copy contains a large number of miniatures in a quite modern and tasteless Indian style

Written in ordinary Nasta'liq with an illuminated head-piece

Not dated, 19th century

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs'hîd Nawwâb are found in several places in the copy

## No 1798

foll 180 lines 25 size  $15\frac{1}{4} \times 7\frac{3}{4}$   $12 \times 5^1$ 

شهریار نامه

## SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausi's Shah Namah. Its hero is Shahriyar son of Barzu the son of Suhrâh bin Rustam

Beginning —

بنام خداوند هست و جبار بدوستم اعار انس نادگار

The authorship of this work like that of some other imitations of the Shah Namah e.g. the Sam Namah (see No 1799) the Garshasp Namah (see No 1792 foll 523-606) is disputed

A copy of the Shahriyar Namah containing some fragments of the poem is noticed in Rieu n p 542. In the concluding lines of that copy quoted in Rieu *loc cit* the author calls himself Mukhtari that is to say the well known poet Siraj ud Din Usman bin Muhammad ul Mukhtari of Gazni who at first adopted the poetical title of Usman but subsequently changed it to Mukhtari and who according to some died in A.H. 554 = A.D. 1159 but according to others in A.H. 544 = A.D. 1149 (see No 24 where a copy of his Diwan is noticed). It is also stated in Rieu's copy that Mukhtari wrote the poem in the space of three years for Mas'ud Shah who as pointed out by Rieu can be no other than Mas'ud bin Ibrahim (A.H. 481-508 = A.D. 1088-1114) the great grandson of Sultan Mahmud. The epilogue in the present copy is hopelessly damaged and all the distichs in the fourth column sixteen in all are missing. Again the concluding lines quoted in Rieu do not agree with those in the present copy save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears —

سر شد کنون نامت سمر دا

From the concluding lines as extant in the present copy and from other passages in the work it would appear that the author of the work is the celebrated poet Farrukhi and that he wrote it in the space of twelve years for Sultan Mahmud. The concluding lines are as follows

‘در حاتم شهریار نامه’

سه ر شد که خون نامه به ر یار

... ..

دو شش سال مردم بدین نامه رنج

که تا این در آمد سراوار که ح

سباسب آنکه این نامه احکام یاف

.. . . .

نداردش یزدان که در حه ان

کسی را که این دقا و راسته ان

بدست اندر آید دعای بخوان

.. . . .

سآم درش ی ی که آرد به را

به بیک ی به ر حاتم آرد مرا

به اند به با این سخن یادگار

.. . . .

که من ریز این خاک ، ناشم نکور

نقاد به من ماه و ناهد و هور

چو زین نامه پرداخته م حاتم را

... ..

ر که تاسه ، آمد سخفه با به ان

که رو ، ار پدر جسم کن (همخواند؟)

هو روک از در ساه کستاسب رار

.. . . .

سما رنج با کامدش در حه ان

همدکس ، هر سو حلیده روان

نه کس اکه ار کار اراده شاه

بسا سالکان ، س اند ، ان  
 سر ار دد د ، ر ، دوان  
 د ان دد ار دقن و جسم حوس

س ار دقن ، ' اران سرور بوم  
 کدار او فسادش سوی ، ر بوم  
 الا ای حردم ، دنا ش فرای

نگه بدم که فردوسی ان گفته بود  
 کهرهای شا ، را سه ، بود  
 مرا رس ، دنا دل آرام نایب

شد ان کده ، ' سراسر نه ام  
 ، ام ، ' ، راه فرجه ، ده نام  
 خو ار برجی نامه آمد نه س  
 ر فردوسی

The copy ends with the following lines in which the author refers to the *Gushtasp Namah* of Firdausi

‘کسناس نامه فردوسی انکا خوانده بود’

سفر ناحه گوید در ان داسنان	حکم حردمند روشی ان
دندگونه اد ، س دمنل	
که کسناس حوس شد ر بفس دد	
بس ار رسم بسا گاه بوم	هو دود احتر دد اندیش شو
دکوشس اران دهر لهراس بود	عم و دقن دهر کسناس بود

Agam, the name of the author (Farrukhî) and of his royal patron Sultân Mahmûd are found in the following lines on fol 46<sup>a</sup>, relating to Rustam's expedition to Khâwar against the demon Iblîs

همان تا بود شاه محمود سهر      بود با کلاه و نکیه و سرور  
که بیدار شاهسه و دارد خرد      از دور دادا همی جسم بد  
که چون شهریارا ر لهراسه شاه      یکی داستان اورم ندس کاه . .  
سد دد اگر شاه با آوردن      ر بطم شود بر ر علعل رمین  
به اند مرین داسته ان یادگار      شود فرحی رین دسان پای دار

The names of Farrukhî and Mahmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol 65<sup>a</sup>

رافد ال شاه ملایک سپاه      فلک قدر هم حاه محمود شاه  
شاه داد گستر حدیو رما      که بر خاتمس مهر باشد نکیه  
به پایان رسید این سخدهای من      بود بر سپهر سخن حای من  
همان تا بود شاه را کاه داد      سر احترنش برتر ار ماه داد  
سر چتر او داد بر ماه و مهر      سبه انجمس داد و میدان سهر  
جهان تا بود کاه محمود داد      سومی داد و دین راه محمود داد  
سر فرحی رو برآمد به راه      که شد داستان سدج در ندس ساه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz, the name of Sultân Mahmud appears thus, fol 134<sup>b</sup>

که چون اری ری رحس م آید سخن  
دخسه اندرین نامور انجمه ن  
بر شاه محم بود آرم نخسه  
که ویم و دیدم بدفته ر درسه

The names of the author and his royal patron are found again on fol 151<sup>a</sup> in connection with Shahriyâr's expedition against Mâzandarân

" دں رم مسارندان ا م  
 دی دت دا اں ارم  
 س و تاج مہ رود نادا باد  
 کرو فرجی شد نہ دں ا م

The poem consisting of about eighteen thousand verses begins with a short doxology in which the royal personage for whom the work is written is said to be Abbas Shah of Persia. This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so named king.

The name Abbas Shah appearing in the following lines has been lately inserted by scratching out the original name most probably Mahmud Shah —

تمام " اے ایران دے  
 سقیم مر اس گوهر ساہو  
 سے سہرناں گئی " اے

ملک مد حم حاء سلس ساء (محمود ساء)

The greater portion of the work treats of Shahriyar's adventures in India. The concluding sections relate how Faranal Queen of Sarandib treacherously poisons Shahriyar and in return is slain by Rustam.

Fol 179 which probably belongs to an earlier part of the work relates how Nushwad Hindi was killed by Shahriyar.

Written in fair Nasta'liq in four columns within coloured ruled borders.

Not dated 17th century

Several notes and Ardidahs of the nobles of Jahangir and Shah Jahan's courts are found on the title page.

No. 1799

foll 123 , lines 25 , size  $14\frac{1}{2} \times 7\frac{1}{2}$  ,  $12 \times 5\frac{3}{4}$ 

سام نامه

## SÂM NÂMAH

Another poem in imitation of Firdausî's *Shâh Nâmah*, celebrating the exploits of Sâ'm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess

Beginning at once with the accession of Minûchîhr

پس انکه یکی هفته بگذراشتند همه ماتم و سوک ، او داشتند

The poem begins with some verses of the *Shâh Nâmah* (No 1792, fol 31<sup>a</sup>) relating to the Court held by Minûchîhr

The original poem begins with a hunting expedition of Sâ'm, and his falling in love with Parîdukht, whom he saw in a dream The poem concludes with Sâ'm's return to Zâbul with Parîdukht

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâ'm Nâmah.

The Sâ'm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d* A H 753 = A D 1352), who has been mentioned in this Catalogue, No 143, as the author of a *Dîwân* For further particulars of the poem see Rieu II, p 543 , Rieu Sup No 196 II Comp Spiegel, Eran, vol 1, p 559 , Ethé, *Litteraturzeitung*, 1881, No 45 col 1736 and Bûhâr Lib Cat 1, p 243

The verse bearing the author's name Khwâjû, quoted in Rieu *loc cit* , is neither found in the present copy, nor in that in the Bûhâr Library

Written in fair Nasta'liq in four columns within coloured-ruled borders

Not dated , 17th century

## No 1800

fol 44 lines 25 size  $14\frac{1}{2} \times 7\frac{1}{2}$   $12 \times 5\frac{3}{4}$ 

نریمان نامه

## NARÎMÂN NÂMAH

This poem celebrating the exploits of Nariman and his love adventures with Humai forms probably a portion of the Sam Namah noticed under No 1799

Beginning —

فریدون حوصحاک را کرد بس و ان ار به حکم حم بر نسب

The poem begins with the accession of Faridun. There is a lacuna after fol 1<sup>b</sup> and the earlier portion relating how Nariman fell in love with Humai whom he saw in a dream is missing

The concluding portion contains an account of the birth of Sam

The MS is incomplete and ends abruptly with the following verse —

سر از امری لب ر انوار او سوی سهرابا ~ ان کرد رو

Neither the author's name nor the title of the work is found in the text but on the title page the work is called نریمان نامه

The copy contains about four thousand verses

Written in fair Nasta'liq in four columns within red ruled borders

Not dated 17th century

## No 1801

fol 174 lines 23 size  $12\frac{1}{2} \times 9\frac{1}{2}$   $9\frac{1}{2} \times 6\frac{1}{2}$ 

عولت فاروقی

## SAULAT-I FÂRÛQÎ

A later imitation of Firdausi's Shah Namah containing a poetical history of the early Moslem conquests especially of Syria during the Caliphate of Abu Bakr translated from Ali Ahd Ullah Muhammad bin Umar ul Waqidis (d A H 207 = A D 823) well known work فتوح السام

Translator Muhammad Bakhsh with the *takhallus* Ashuh محمد بحسن المنخلص به آشوب

## Beginning

بسم خداوند حی احد  
خداوند بی والد و بی ولد

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first

In the beginning the translator finds faults with Firdausî's *Shâh Nâmah* as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Nizâmî in laudable terms

The date of completion of the poem, given at the end of the table of contents, p 34, is Saturday, 22 *Dulqa'd*, A H 1160 = A D 1747

In two places in the table of contents, pp 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A H 1179 = A D 1765

The table of contents, given at the beginning of the copy, occupies pp 1-33

Written in a hasty Indian *Ta'liq* in four columns

Not dated, 18th century

(Nos 1802-1803)

fol 46, lines 12, size  $8\frac{1}{4} \times 5\frac{1}{4}$ ,  $6\frac{1}{2} \times 3\frac{1}{4}$

رباعی " عمر خیام

# RUBÂ'İYÂ'Î-Î 'UMAR KHAYYÂM

Two copies of the *Rubâ'is* of 'Umar Khayyâm bound together  
See No 16

I

fol 2<sup>a</sup>-29<sup>a</sup>

No. 1802

This copy contains 338 *Rubâ'is*, without any alphabetical order  
Beginning

آمد سحری ددا ر میخانه ما الح \*

The last *Rubâ'î* runs thus

ای آنکه توئی حلاصه کون و مکان الح \*

II

foll 35<sup>b</sup>-46<sup>b</sup>

## No 1803

This copy likewise not arranged alphabetically contains 133 Ruba'is

Beginning —

حورشد کمند در نام نگد الح \*

The last Rubai runs thus —

نارای حو نایغان دیدار کند الح \*

Umrao Singh Sher Gil who presented the MS to this library gives the following particulars of these two copies at the beginning —

Presented to the Oriental Public Library Bankipore

30th March 1922

(Sd) UMRAO SINGH SHER GIL

SIMLA

Two manuscripts in permanent ink of the (1) Re arranged selections from the quatrains of Omar Khayyam and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam made and written out by Sirdar Umrao Singh Sher Gil of Majitha while staying in Hungary (Europe) in 1920

Umrao Singh further adds a long note on the life and thought of Khayyam occupying foll 29<sup>b</sup>-34<sup>a</sup>

Written in ordinary Nasta'liq within floral borders

## No 1804

foll 7 lines 30 size 9 × 6½ 6½ × 4½

رباعیات حمام

## RUBĀ'ĪYĀH-I KHAYYĀM

A very modern copy of a collection of Khayyam's Ruba'is See No 16

Beginning —

ای در حرم داب بر عمل آله بی الح \*

This collection consists of 101 Ruba'is

Written diagonally in ordinary Ta'liq

Not dated 19th century

VOL XX

## No. 1805

foll 307 , lines 17 , size  $7\frac{3}{4} \times 4\frac{3}{4}$  ,  $5\frac{1}{4} \times 2\frac{1}{2}$ 

حدیقة الحقیقه

## ḤADÎQA' UL-ḤAQÎQAH

A copy of Hakîm Sanâ'is Hadîqah See Nos 17-21  
Beginning (without preface)

ای درون پرور آرای آله \*

Written in fair Nasta'liq within coloured borders with an illuminated head-piece

The MS is worm-eaten, and the latter part is very much damaged

Not dated , 18th century

## No. 1806

foll 94 lines 17 , size  $9\frac{1}{4} \times 5\frac{1}{2}$  ,  $6 \times 2\frac{3}{4}$ 

تہمة العراقین

## 'I'UHFA' UL-'IRÂQAYN

A copy of Khâqânî's Tuhfat ul-'Irâqayn See Nos 32, vi, and 33

Beginning as usual

مائدم نظارگان مملکت ، آله \*

Written in fair Nasta'liq

Dated A H 1024

## No. 1807

foll 94 , lines 17 , size  $10 \times 6\frac{1}{4}$  ,  $7\frac{1}{2} \times 3\frac{1}{4}$ 

The Same

A slightly defective copy of Khâqânî's Tuhfat ul-'Irâqayn The first forty-eight *Bayts* are wanting, and the MS opens abruptly with the following distich

حلہ ، تو دہی و راستادی

Written in ordinary Nasta liq with marginal notes and interlinear glosses

Dated 9 Dūl qa d A H 1092

A seal of one مسند احمد حسن dated A H 1271 is found at the end

No 1808

fol 353 lines 21 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $8 \times 4\frac{1}{2}$

~ ن ظ ا م ی

## KHAMSĀH-I NIZĀMĪ

A copy of Nizāmī's Khamsah (See Nos 37-45)

- I معجز الاسرار Makhzan ul Asrar fol 1<sup>b</sup>
- II حسرو و شیرین Khusrāu wa Shirin fol 29<sup>b</sup>
- III لایلی و معجون Layla wa Majnun fol 111<sup>b</sup>
- IV هفت پیکر Haft Paykar fol 167<sup>b</sup>
- V اسکندر نامه Iskandar Namah fol 228<sup>b</sup>

Written in ordinary Nasta liq in four columns within gold and coloured ruled borders with illuminated head pieces at the beginning of each poem

Dated Muharram A H 1041

Scribe سلطان محمود ولد ملک علی سنرواری

The upper parts of the last three folios are torn away

A note on the title page says that the copy was presented to the library by Khan Bahadur Doctor Asdar Ali Khan on the 1st of February 1924

No 1809

fol 246 lines 21 size  $12 \times 8$   $7\frac{1}{4} \times 4\frac{3}{4}$

The Same

Another copy of Nizāmī's Khamsah

- I معجز الاسرار Makhzan ul Asrar fol 1<sup>b</sup>
- II حسرو و شیرین Khusrāu wa Shirin fol 29<sup>b</sup>
- III هفت پیکر Haft Paykar fol 103<sup>b</sup>
- IV اسکندر نامه Iskandar Namah fol 148<sup>b</sup>

The colophon at the end of this poem is dated Shawwâl,  
A H 1047

The second part of the Iskandar Nâmah, called افئالنامہ Iqbâl Nâmah, begins on fol 211<sup>b</sup>

The Laylâ wa Majnûn is wanting in this copy

Written in ordinary Nasta'liq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work

The colophon at the end of the copy is dated, Dul-hijjah,  
A H 1046

Scribe میرزا حسن.

Pictures, all tasteless, on foll 37<sup>b</sup>, 40<sup>a</sup>, 44<sup>a</sup>, 52<sup>a</sup>, 69<sup>b</sup>, 78<sup>b</sup>, 88<sup>b</sup>, 91<sup>b</sup>, 94<sup>a</sup>, 97<sup>b</sup> 110<sup>b</sup> 114<sup>b</sup>, 116<sup>a</sup>, 142<sup>b</sup>, 147<sup>b</sup>, 179<sup>b</sup>, and 203<sup>a</sup>

A note at the end by سلطان حوشة, ابن التماس بنپش (probably a mistake for بنپش) says that he purchased the MS at Qazwîn in Ramadân, A H 1064

A seal of one میرزا حسن المرحوم الحاج ابراهيم, dated A H 1241, is found on the title-page

## No. 1810

fol 218, lines 25, size  $9\frac{3}{4} \times 6$   $6\frac{1}{2} \times 3\frac{1}{2}$

### The Same

A beautifully written copy of Nizâmî's Khamsah

I معزن الاسرار Makhzan ul-Asrâr, fol 1<sup>b</sup>

II سرو و شیریں Khusrau wa Shîrîn, fol 25<sup>b</sup>

III لیلی و معن Laylâ wa Majnûn, fol 101<sup>b</sup>.

IV اسکندر نامہ Iskandar Nâmah, fol 149<sup>b</sup>

The افئال نامہ, or the second part of the Iskandar Nâmah, is wanting

The ہفت پیکر Haft Paykar is also wanting in this copy

Written in beautiful minute Nasta'liq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem

Not dated, 17th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

## No 1811

foll 21 lines 25 size 8x5½ 4½x3½

حسرو و سرین

## KHUSRAU WA SHIRIN

A fragment of Nizami's Khusrāu wa Shirin beginning as usual —

حداردا در بونی نکشای الم \*

This correct valuable copy written in the 16th century comprises only one fourth of the entire poem

Folios are missing in several places and the copy breaks off with the following line —

حمامل دستها بر کردن بار

در حب ناون مدحده نادر

That the present fragment forms a part of Nizami's Khamsah is evident from the fact that the title page contains the following colophon of the Mahzān ul Asrar written in the same hand as the rest

تمام شد کتاب محسن الاسرا بحمد الله تعالى  
 سلج حمادو الاول سنة اربع و عشرين و سعمانه  
 فی دایح ابوالفتح بن  
 احمد \*

Written in a learned Nasta'liq slightly inclined towards Nashk in four columns within gold ruled borders

Not dated 16th century

The seals and signatures of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwab are found at the beginning and end of the copy

## No. 1812

fol. 101, lines (centre col.) 17, margl. col. 32, size  $8\frac{1}{4} \times 5\frac{1}{2}$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$

اسکندر نامه

## ISKANDAR NÂMAH

A copy of Nizâmî's Iskandar Nâmah, called here شرف نامه اسکندری, beginning as usual

حدایا جهان پادشاهی تراست \* الع

The second part, or the افعال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line

ندام تو کردم من این نامه را

که زین کد نقس تو نامه را

Written in ordinary Nasta'liq with an illuminated head-piece

Not dated, 16th century

Presented by Sayyid Sultân ud-Dîn Husayn on 6th November, 1918

## No. 1813

fol. 183, lines 15, size  $10\frac{1}{4} \times 6\frac{1}{4}$ ,  $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the first part of Nizâmî's Iskandar Nâmah, beginning as usual

حدایا جهان پادشاهی تراست \* الع

The earlier part of the MS contains marginal notes and annotations

Written in ordinary Ta'liq

Not dated, 19th century

## No 1814

fol 94 lines 13 size  $7\frac{1}{4} \times 5$   $6 \times 4$

اسکندر نامه

## ISKANDAR NĀMAH

An incomplete and hopelessly damaged copy of the first part of Nizami's Iskandar Namah entitled variously as Sharaf Namah i Iskandari or Iskandar Namah i Barri See No 37-V

Opening abruptly —

و اد سعینه کنواں رد  
سحر گهر پاک ناحود درد

The copy breaks off with the account of the death of Darius and his last will to Alexander The last verse is —

دل روس ار وو' بر مناب  
که نا روشنی نه بود اسباب

In many places patches of thiel paper render the contents illegible

Written in ordinary Nasta'liq with interlinear glosses

Not dated 19th century

## No 1815

fol 362 lines 21 size  $8\frac{1}{2} \times 6$   $6\frac{1}{2} \times 4\frac{1}{2}$

مسوی رومی

## MASNAWĪ-I RŪMĪ

A beautifully written but damaged copy of Jalal ud Dīn Rumi's Masnawī See Nos 59-86

Beginning with the author's Arabic preface to the first Daftar

هذا الكتاب الممدوحى و هو اصول اصول الدس مى

اسرار الوصول و النفس الم \*

Beginning of Daftar I fol 1<sup>b</sup>

سدو ار مى حون حکایت مکتد الم \*

Daftar II, beginning with the preface, fol 60<sup>a</sup>

سان عسی از حکمه تاحدر مجلد دوم النج \*

The poems itself begins thus on fol 60<sup>b</sup>

مدتی این مثنوی تاخیر شد النج \*

Preface to Daftar III, beginning on fol 109<sup>a</sup>

الحکم حدود الله النج \*

Beginning of Daftar III, fol 109<sup>b</sup>

ای صیاء الحق حسام الدین بیار النج \*

Preface to Daftar IV, beginning on fol 176<sup>a</sup>

راجع راید علی تامنیل الطعن الرابع الی احسن المراجع النج \*

Beginning of Daftar IV, fol 176<sup>b</sup>

ای صیاء الحق حسام الدین توئی النج \*

Preface to Daftar V, beginning on fol 230<sup>a</sup>

حاصل انکه شریعه ، همچو عام - عدده مغانیح القلوب النج \*

Beginning of Daftar V, fol 230<sup>b</sup>

شده حسام الدین که دور انجم اسه ، النج \*

Preface to Daftar VI, beginning on fol 293<sup>a</sup>

ایسان دایره کسده اند - این مجلد ششم اسه ، که اران تجاوز

نکند النج \*

Beginning of Daftar VI, fol 293<sup>b</sup>

ای حیات دل - حسام الدین بسی النج \*

Written on thin paper in beautiful Naskh in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftar

In the colophon to the first Daftar, fol 59<sup>b</sup>, the scribe حسین ابن محمد رضا الرضوی القلق ، نه مسمون says that he completed its transcription on the 11th of Dulqa'd, A H 1116

## No 1816

fol 306 lines 25 size  $12 \times 7\frac{1}{2}$   $7\frac{3}{4} \times 5$

## The Same

Another damaged and worm eaten copy of Rumi's Masnawi  
Daftar I begins on fol 1<sup>b</sup>

سوار بی اله \*

Daftar II begins on fol 53<sup>b</sup>

مدنی این مدغوی ناجر شد \*

Daftar III beginning on fol 97<sup>b</sup>

ای صدا الحق حسام الدن نثار اله \*

Daftar IV begins on fol 160<sup>b</sup>

ای صدا الحق حسام الدن نونی اله \*

There is a lacuna after fol 204<sup>b</sup>

Daftar V begins on fol 203<sup>b</sup>

سه حسام الدن که نور انجم اسب اله \*

Daftar VI beginning on fol 257<sup>b</sup>

ای حجاب دل حسام الدن نسی اله \*

Written in ordinary Nasta'liq in four columns

The colophon of the first Daftar fol 52<sup>b</sup> is dated 29 Shawwal

A H 1089 and of the last A H 1094

Scribe نور محمد عرف سبام

Copious notes and annotations

## No 1817

fol 364 lines 21 Size  $9\frac{3}{4} \times 5\frac{3}{4}$   $6\frac{1}{2} \times 3\frac{1}{4}$

## The Same

Another copy of Rumi's Masnawi

Beginning with the author's Arabic preface to the first Daftar

هذا كتاب المدغوی و هو اصول اصول الدن اله \*

Beginning of Daftar I fol 2<sup>b</sup>

Daftar II, with the preface, fol 61<sup>b</sup>

Daftar III, with the preface, fol 115<sup>b</sup>

Daftar IV The earlier portion of this Daftar is missing, and it opens abruptly thus on fol 185<sup>a</sup>

آدمباش تنک آورد آن مہا الحج \*

Daftar V, with the preface, fol 236<sup>b</sup>

Daftar VI, with the preface, fol 298<sup>b</sup>

Written in small Nasta'liq in four columns with copious notes and annotations

Not dated, 17th century

The title-page bears a seal of one سید محمد شمس الدین, dated  
A H 1267

### No. 1818

fol 293 lines 25, size  $8\frac{1}{2} \times 5$ ,  $5\frac{1}{2} \times 3$

The Same

A very minutely written, but damaged copy, of Rûmî's Masnawî

Daftar I, with the author's Arabic preface, fol 1<sup>b</sup>

Daftar II, with the preface, fol 49<sup>b</sup>

Daftar III, with the preface, fol 90<sup>b</sup>

Daftar IV, with the preface, fol 143<sup>b</sup>

Daftar V, with the preface fol 188<sup>b</sup>

Daftar VI, with the preface, fol 237<sup>b</sup>

Written in minute Nasta'liq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar

Copious marginal notes and explanations

Not dated, 17th century

No 1819

fol 129 lines 13 size  $7 \times 4\frac{1}{2}$   $4\frac{1}{2} \times 2\frac{3}{4}$ 

(انتخاب مشویی رومی)

## (INTIKHÂB-I MASNAWÎ-I RÛMÎ)

Selections from the Masnawî of Rûmî without title or author's name

Beginning —

ای خدا ای فصل روحان را      تا نو باد هیچ کس نبود روا

The work consists of selections from the Masnawî summarily grouped under seventy six *Bab* each treating of a particular subject. The work begins at once with the first *Bab* می بوجد الباری عز اسمه and ends with the seventy sixth می موب الابرار.

A list of the contents occupying four folios is given at the end of the work.

Written in ordinary Nasta'liq

According to the colophon the scribe حکیم الله transcribed this copy in Jumada II A H 1237 for his friend Maulawî Ibrahim

No 1820

fol 12 lines 16 size  $8\frac{3}{4} \times 5\frac{3}{4}$   $6\frac{1}{2} \times 3\frac{1}{2}$ 

معروف القلوب

## MARGÛB UL-QULÛB

A slightly defective copy of the well known Masnawî on the elements of mysticism and Sufism generally ascribed to the celebrated mystic Shams ud Dîn Tabrizî (d A H 645 = A D 1247) the spiritual guide of Jalâl ud Dîn Rûmî.

This copy agreeing with No 1841 in Etbe Ind Office Lib Cat begins with a short preface. The authorship is ascribed to Shams i Tabrizî.

Beginning of the preface fol 1<sup>a</sup>

الحمد لله رب العالمين      ان كتاب معروف القلوب ار كعنا سنع  
المسائح قطب الا ...      شمس الدنيا و الدن سمس بدری قدس  
الله سره العرب اسب تصدق ار برای همه مرددان \*

The poem itself begins thus on the same folio

نکویم حمد رب العالمین را عطا کو کرد بر ما عقل دین را

The date of composition given in some copies, is A H 757 = A D 1356, and as Shams-i Tabrizi, to whom the authorship is ascribed, died in A H 645 = A D 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded Comp Ethé, India Office Lib Cat Nos 1840-1841, and 1765, 10, G Flügel 1, p 526, Rieu n p 874, Bûhârî Lib Cat vol 1, No 476-vii See also Hâj Khal v, p 495

This copy does not give the date of composition Like the India Office Lib copy, No 1841, the text, consisting of one or more verses, is followed by Hadîs or quotations from the Qurân illustrating the meaning of the text

The ten *Fasl*, into which the poem is divided, are as follows

- 1 در بیان توبه, on fol 3<sup>a</sup>
- 2 در بیان روح (not marked), on fol 4<sup>a</sup>
- 3 در وصوکه سلاح المومنین است, on fol 5<sup>b</sup>
- 4 در ترک دیبای دون, on fol 7<sup>a</sup>
- 5 در بیان تحرید, و تعزید, on fol 8<sup>b</sup>
- 6 در بیان معرفت, on fol 9<sup>b</sup>
- 7 در بیان حق و محبت, on fol 7<sup>b</sup>
- 8 در بیان عاشق و معشوق, on fol 8<sup>a</sup>
- 9 در بیان فنا و بقا, on fol 8<sup>a</sup>
- 10 در بیان مهر و افامت

In the colophon the work is called *حقایق نامه*, and is ascribed to Shams ud-Dîn Tabrizi

تمام سند حقایق نامه شیخ المسایح اعز ، العارفین رنده السالکین احو  
المحققین سبہ سالار مددان طریقه ، شاهسوار مردان حصه ، شمس الدین  
و الدین ..... حضرت شمس الدین تبریز نور الله ذرۃ و روح الله روحه \*

Written in fair Nasta'liq The Arabic quotations are written in good Naskh

Dated 2 Jumâdâ II, year not given , apparently 18th century

## No 1821

fol 210 lines 17 size  $9 \times 4\frac{3}{4}$   $6\frac{1}{4} \times 3$

دیوان خسرو

## DÎWÂN-I KHUSRAU

A copy of Khusrâu's Diwan See Nos 125 and 127  
Beginning —

ای رحال ما بروں در بر حال کی رسد الھ \*

Corresponding to fol 196 (margin) No 125

The Gazals are arranged in alphabetical order except the first

six The first of the alphabetical Gazals begins thus on fol 3

حو در حس روی از حنہ لب میند ایسا الھ \*

Written in ordinary Nasta'liq

Dated A H 1098

Scribe عا الله

The seals of Nawwâb Sayyid Vilayat Ali Khan and Sayyid Khwâshid Nawwâb are found at the beginning and end of the copy

—

## No 1822

fol 378 lines 21 (centre column) marginal col 14  
size  $10 \times 5\frac{3}{4}$   $6\frac{3}{4} \times 3\frac{3}{4}$

کلیات سعدی

## KULLIYÂT-I SA'DÎ

A copy of Sa'dî's Kulliyat See Nos 91-93

Contents

Beginning with Bisitun's preface —

سکرو سناس معبود ترا حل حلاله الھ \*

I The usual six Risalabs The first (در تقریر دیباجة) beginning on fol 3<sup>a</sup>

سناس دیباجة و سناس دی دیباجة الھ \*

Second Rîsâlah (در مجلس دنگاه), in five Majlis, (1) on fol 6<sup>a</sup>, (2) on fol 8<sup>a</sup> (margin) (3) on fol 11<sup>a</sup> (without heading), (4) on fol. 12<sup>b</sup> (margin), (5) on fol 15<sup>a</sup>

Third Rîsâlah (در سوال صاحب دیوان), on fol 19<sup>b</sup>

Fourth Rîsâlah (در عقل و عروق), on fol 20<sup>b</sup>

Fifth Rîsâlah (در نصیحت الملوك), on fol 22<sup>a</sup>

Sixth Rîsâlah subdivided into the usual three Hikâyât, viz, (1) رسالة در صفا, fol 27<sup>b</sup> (margin) (2) wrongly styled ملوك, رسالة در نصیحت الملوك, fol 28<sup>b</sup>, (3) رسالة ملك شمس الدين تاري گوی, fol 30<sup>a</sup>

In the conclusion of this section the scribe محمد حعفر شیرازی says that he completed the transcription in Jumâdâ II, A H 1046

II Gulistân, fol 31<sup>b</sup>

The colophon, fol 86<sup>a</sup>, is dated 19 Jumâdâ II, A H 1046 wrongly written 1460

III Bûstân, fol 86<sup>b</sup>

The colophon, fol 165<sup>a</sup>, is wrongly dated thus

۱۴۶۰ سنه ۱۰ رجب ۱۴۱۰ probably meant for 14 Rajab, A H 1046

IV فصایه عربی, beginning on fol 165<sup>b</sup>

توسعه و تعلی الخ \*

V و صاید فارسی, arranged for the greater part in alphabetical order, beginning on fol 172<sup>b</sup>

تک و سپاس نعمه و مدد حدایرا الخ \*

VI مرآئی beginning on fol 196<sup>a</sup>

دل شکسته که مرهم دهد دگر نارزش \*

VII ملمعات, beginning on fol 200<sup>a</sup>

تو چون حلق بریزی و روی بر تانی الخ \*

VIII برحیعات, beginning on fol 204<sup>a</sup>

ای رله تو هر چه می کندی الخ \*

IX The colophon, fol 209<sup>a</sup>, is dated Sha'bân, A H 146, i e, 1046

X ایات in alphabetical order, beginning on fol 209<sup>b</sup>.

اول دفتر بنام ایرد دادا الخ \*

The colophon fol 288 is dated Shāban 1 H 1046

XI بدائع in alphabetical order beginning on fol 288<sup>b</sup>

الحمد لله رب العالمين على الم \*

The colophon fol 324 is dated 9 Ramadan 1 H 1046

XII حوائج in alphabetical order beginning on fol 324<sup>b</sup>

سناس و حمد بنان حدارا الم \*

The colophon fol 333 is dated 13 Ramadan 1 H 1046

XIII عربات و دمم in alphabetical order beginning on fol 335<sup>b</sup>

ای بار ناگور که دل د هوای الم \*

XIV کتاب صاحب beginning on fol 342<sup>a</sup>

الحمد لله على نعمه الم \*

XV رباعيات in alphabetical order beginning on fol 366<sup>b</sup>

هر ساعدم اندون بگویند حور الم \*

XVI مردبات beginning on fol 375

و رب علام صاحب الم \*

The colophon is dated 27 Ramadan 1 H 1046

Scribe محمد جعفر ابن عباس الله سراری

Written in good Nasta'liq within gold ruled borders with beautifully illuminated head pieces at the beginning of each section. The first fourteen folios are supplied in a later hand.

### No 1823

fol 340 lines (centre column) 12 margl col 28 size 12½ × 8  
7½ × 4

The Same

Another copy of Sa'di's *Kulliyat*

Contents —

I The usual six *Risālahs* preceded by Bīstun's preface beginning —

شکرو سناس معبود ترا جلب و ده الم \*

There is a *lacuna* after fol 1<sup>b</sup>, and almost the entire portion of Bîsitûn's preface, the whole of the first Rîsâlah (در تقدیر دیباچه), and the first Majlis of the second Rîsâlah are wanting

The second Majlis of the second Rîsâlah begins thus on fol 4<sup>b</sup>

قال الله تعالى يا ايها الدين الحق \*

The third Majlis, on fol 7<sup>b</sup>, the fourth, on fol 9<sup>a</sup> (margin), the fifth, on fol 12<sup>a</sup>

Third Rîsâlah (در سوال صاحب ديوان) on fol 17<sup>a</sup>

Fourth Rîsâlah (در عقل و منطق), on fol 18<sup>b</sup>

Fifth Rîsâlah (در زمينيت ملوك), on fol 20<sup>a</sup>

Sixth Rîsâlah, subdivided into the usual three Hikâyât, (كارنامه), fol 30<sup>a</sup>, حكايه شمس الدين, fol 28<sup>b</sup>, حكايه انكيانو, fol 27<sup>b</sup>, اناناهان begins on fol 27<sup>b</sup>

II گلستان Gulistân, beginning on fol 30<sup>b</sup> with a sumptuously illuminated double-page 'Unwân

III بوستان Bûstân, fol 89<sup>b</sup>, likewise beginning with a richly illuminated double-page 'Unwân

IV عرليات وديم, arranged in alphabetical order, beginning on fol 168<sup>b</sup>, with a beautifully illuminated double-page 'Unwân

ای یار ناگزیر که دل در هوای توست، الحق \*

V مایه عربي, fol 174<sup>b</sup>, beginning with an illuminated head-piece and a double-page 'Unwân

حدیث، بیجلی الحق \*

VI مایه فارسی, in alphabetical order, fol 179<sup>b</sup>, beginning with similar illuminations

شکرو سپاس و مدح، عرب حدایرا الحق \*

Fol 186 is supplied in a later hand, and is followed by a *lacuna*

VII فی المدايحه والمیبه, fol 199<sup>b</sup>, beginning with a similar frontispiece and 'Unwân

وقتها یکدم بر آسودی تدم \*

corresponding to the initial Bayt in No 1125 of Ethé, Ind Office Lib Cat (under the heading Mulamma'ât), No 683 of Ethé, Bodl Lib Cat, and No 782 of Berlin Cat, Pertsch, p 805

VIII ترحیعات, fol 203<sup>b</sup>, beginning with decorations

ای سرو بلند و نام، دوسه، الحق \*

IX طنبات preceded by فهرست occupying fol 209-214 and arranged in alphabetical order beginning on fol 214<sup>b</sup> with a sumptuously illuminated double page Unwan

اول دفترندام ارد دانا اله \*

X دداع fol 277<sup>b</sup> beginning with the usual illuminations

الحمد لله ب العالمين لا اله \*

XI حواس in alphabetical order beginning on fol 296<sup>b</sup> with illuminated head piece and Unwan

سناس و حمد بن دانا خدا را اله \*

XII مقطعات in alphabetical order beginning on fol 304<sup>b</sup> with the usual illuminations

طرب و رسم صاحب دلداس اله \*

XIII معطبات another series of Muqatta'at in alphabetical order beginning on fol 319<sup>b</sup>

بو ان نكردي ار فعل خدا را اله \*

XIV حساب in three Majlis beginning on fol 322

دل السعدى الرمى اله \*

XV First Majlis beginning on fol 328<sup>b</sup>

اللعن الاله \*

XVI Second Majlis fol 330<sup>b</sup> (margin) beginning

خدينا سنج السناس انو دواس اله \*

XVII Third Majlis fol 332 beginning

خدي منقرماند صاحب الاله و العرس اله \*

XVIII مصعكات fol 333<sup>b</sup> beginning

شخصى ار نكردي سوال كرد اله \*

XIX رابعات in alphabetical order beginning on fol 334<sup>b</sup>

هر ساعدم اندون نكرشد خورا اله \*

Written in fair Nasta'liq within gold and coloured borders with profusely illuminated Unwans and head pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning

Foll 99–108 are supplied in a modern hand

Three miniatures of good Persian style on foll 14<sup>a</sup>, 36<sup>b</sup>, and 75<sup>a</sup>

Not dated, 17th century

### No. 1824

foll 261, lines (centre col) 17, margl col, 12, size 12 $\frac{3}{4}$  × 8, 7 $\frac{1}{4}$  × 4

#### The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'di's *Kullhyât*. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six *Risâlahs* which suddenly break off on fol 35<sup>b</sup>, after which the next folio contains verses belonging to the section *وَمَایِدِ فارسی*. The *ترجمات* begin on fol 72<sup>a</sup>, followed by *طیبات* on fol 76<sup>b</sup>. The *مراثی* begin on fol 133<sup>b</sup>, *مقامات* on fol 138<sup>a</sup>, *بدائع* on fol 165<sup>a</sup> (most of the folios inserted in this section belong to the section *طیبات*), *عزلیات و دہم*, fol 220<sup>b</sup> (margin), *صاحیہ* on fol 227<sup>b</sup> (margin), *مقطعات* on fol 247<sup>a</sup>, *عزلیات* on fol 251<sup>a</sup>, *رباعیات*, fol 258<sup>b</sup>.

Written in beautiful *Nasta'liq* within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll 1<sup>a</sup>, 80<sup>a</sup>, 109<sup>a</sup>, 149<sup>a</sup>, and 168<sup>b</sup>.

Not dated, 16th century.

### No. 1825

foll 197, lines 16, size 13 × 8 $\frac{3}{4}$ , 12 × 7 $\frac{1}{2}$

#### The Same

A damaged copy of Sa'di's *Kullhyât*. Spaces for headings and Arabic passages have been left blank throughout.

#### Contents

I Bisitûn's preface, beginning

شکرو سپاس معبودی را حلب و درته الم \*

II The usual six *Risâlahs*, foll 2<sup>b</sup>–17<sup>a</sup>

III *گلستان* Gulistân, foll 17<sup>b</sup>–55<sup>a</sup>

IV *بوستان* Bûstân, foll 55<sup>b</sup>

The colophon, fol 97<sup>b</sup> (margin), is dated Jumâdâ I, A H 1132

- V فصاد فارسی in alphabetical order beginning on fol 98 —  
 سُكُور و سُناس و نَعَم و مَلِك حُدَاوِا اَلْحَمْدُ \*
- VI مرانی beginning on fol 108 —  
 دَل د د که مرهم دهد دگر نَاش اَلْحَمْدُ \*
- VII مَلَمَع on fol 110<sup>b</sup> beginning —  
 نوحون حَلَم بربری اَلْحَمْدُ \*
- VIII مَرَحَمَات fol 112<sup>b</sup> beginning —  
 اِی رَلَف نوح رَحَمی کَمَدی \*
- IX طَناب in alphabetical order except the second beginning —  
 اَوَّل دَمَر نَام اِرد دَا اَلْحَمْدُ \*
- X نَدَاع in alphabetical order on fol 160<sup>b</sup> beginning —  
 اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ عَلٰی اَلْحَمْدُ \*
- XI حَوَامِد in alphabetical order fol 181<sup>b</sup> beginning —  
 سَنَس و حَمَد مِی نَال حُدَاوِا اَلْحَمْدُ \*

There are numerous *lacunæ* in the latter portion of the copy and folios are missing and also misplaced

Written in ordinary Nasta liq

Not dated 18th century

The seal and signature of Savyid Safdar Nawwah of Patna are found at the beginning and end of the copy

No 1826

fol 149 lines 14 size  $8\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

بوسان

BÛSTÂN

A good copy of Sa dî s Bustan beginning as usual —

نَعام حَبَانَدَار حَالِ آمُوسِ \*

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece

Not dated, 15th century

### No. 1827

fol 240, lines 9, size  $5\frac{1}{4} \times 3\frac{1}{2}$ ,  $3\frac{1}{2} \times 1\frac{1}{4}$

The Same

Another copy of Sa'di's Bûstân, beginning as usual

Written in fair Nasta'liq

Foll 1-3 and 7 are suppld in a modern hand

Foll 4-6 are left blank, and the contents are wanting

The original folios have been placed in new margins

Dated Aurangâbâd, Rabî' II, A H 1093

The name of the scribe is not given, but the last folio contains a note by Muhammad 'Alî bin Zarrîn Raqam (see Taḍkirah-i Khwush Nawîsân, p 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hidâyat Ullah Zarrîn Raqam, who according to the Taḍkirah-i Khwush Nawîsân, p 58 (foot note), died in A H 1118 = A D 1706. The note is followed by a seal, bearing the inscription

محمد علی اس زریں رقم

Presented by Sayyid Safdar Nawwâb of Patna

### No. 1828

fol 124, lines 25, size  $11\frac{1}{4} \times 6\frac{1}{4}$ ,  $8\frac{1}{2} \times 4\frac{1}{4}$

شرح بوستان

## SHARH-I BÛSTÂN

A commentary on Sa'di's Bûstân, by Tamîz ud-Dîn bin Muhammad Yâwar محمد یاور الدین بن تمیز

Beginning

بنام خداوند جان آفرین اله - اکبری نامی بنام جهاندار را نامی

انتدائیہ کتہ اد \*

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press Calcutta in A H 1244=A D 1828

According to the colophon the transcription was completed on the 10th of Shawwal A H 1244

Ordinary Nasta hq

Scribe اكر على احمدى عبد الله

The signature of Muhammad Isma'il the second son of the donor's father Muhammad Bahadur Khan appears at the end of the copy

No 1829

fol 9 lines 12 size 9½ × 6½ 7 × 3½

مقدمة الصلوة

## MUQADDIMAT US-SALÂT

The well known Maṣnawī poem on ablution legal prayer and fasting

Author Sharaf ud Din Bukhari شرف الدين بخارى

Beginning —

نام حق پر رباں همی رانم کہ بخار و دلس همی حوانم

The poem popularly called after its first words نام حق Nam i Haq was composed according to the majority of copies in the year 693 of the Rihlat=A H 703 (A D 1303) This copy like that at Copenhagen (A F Mehren p 6 No VII) contains the wrong date viz 393 of the Rihlat=A H 403 (A D 1012) which is evidently due to the scribe's careless reading ٣٩٣ for ٦٩٣

For other copies see G Flügel 1 p 512 Ethe Bodl Lib Cat Nos 1767 and 1768 Ethe Ind Office Lib Cat Nos 2554-2558 As Soc Bengal Nos 548-549

A commentary on the poem by Ikhtiyar bin Givās ud Din ul Husaynī is noticed in the Ind Office Lib Cat No 2558 another composed by an anonymous author in A H 1079=A D 1669 is mentioned in As Soc Bengal No 540

This copy full of clerical mistakes is written in a careless Nasta hq

In the colophon dated Monday 6 Jumada I (the year is not given) it is said that the MS was copied in the house of Mirza Kalh Ah Beg Mahallah Mundi Dal Banaras

Not dated apparently 19th century

## No. 1830

fol 86 lines 15, size  $9\frac{1}{2} \times 6$ ,  $7 \times 4$

هفت بند و قشاید کاشی

## HAF'Ī BAND WA QASĀ'ID-I KĀSHĪ

The well-known Seven Stanzas of Kāshī (see Nos 114-116), together with his Qasīdahs

Beginning of the Haft Band as usual

السلام ای سایه اب السلام

The Qasīdahs, without any alphabetical order, begin thus on fol 4<sup>b</sup>

ای ر بدر آفریدش پیر، وای اهل دین  
دی ر عرب ماح ناروی تو روح الامین

Written in ordinary Nasta'liq

The title page contains a seal bearing the following inscription —

اعتماد الدولة راحه سد یوسف ، علیخان بهادر

Not dated, 19th century

## No. 1831

fol 122, lines 17, size  $8\frac{3}{4} \times 5\frac{3}{4}$ ,  $6\frac{1}{2} \times 3\frac{3}{4}$

معادن الرما

## MA'ĀDIN UR-RIDĀ

A detailed commentary on the Haft Band of Kāshī, illustrated by sayings of the Prophet, Imāms and other holy and distinguished persons

Beginning

کلامیکه مطلع و معطوس نکلده معانی رفیع محلی و مرین

اسم النج \*

The commentator, whose name could not be traced, dedicates the work to Amīr Hasan Ridā Khān, after whose name it is so entitled

The date of composition A H 1197 = A D 1782 is expressed by the title of the work and is given in a versified chronogram at the end

The work is mentioned in Sprenger Oude Cat p 457

Written in ordinary Indian Ta liq

In the colophon dated 16 Jumada I A H 1245 the scribe سعد محمد says that he transcribed this copy for his younger brother Sayyid Ahmad Balhsh

No 1832

fol 99 lines 16 size  $11\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$ .

عمدة المطالب

## ‘UMDAT UL-MATÂLIB

Another commentary on the Haft Band of Kashī

Commentator Sayyid Muhammad Radawī سعد محمد روضی

Beginning —

\* الحمد لله الذي رغبنا للاعتقاد لا لعناء الدس من بطاعته طاعدهم الحج \*

The work is dedicated to Mirza Muhammad Ali Khan whose name is introduced thus

\* نواب دلت الدرة دلاور الملك مرزا محمد سلطان بهادر ضرور \*

The date of completion of the work 9 Rabi I A H 1272 = A D 1855 is expressed by several chronograms at the end

Written in ordinary Nasta liq within coloured borders with an illuminated Unwan

Not dated 19th century

The name of Sayyid Safdar Nawwab of Patna to whom the MS once belonged appears on fol 1<sup>b</sup>

A seal bearing the inscription لسان السلطان محمود الدولة منسى \* and dated A H 1277 is found on the title page

A note at the end by Sayyid Muhammad Hasin Khan better known as Sayyid Muhammad Nawwah Radawī says that he purchased the MS from Munshi Tahh for rupees twelve on the 27th of Muharram A H 1290 The note is followed by his seal dated A H 1290 and bearing the inscription سعد محمد حسن حال عرف محمد

نواب روضی

No. 1833

foll 45, lines 15, size  $8\frac{1}{4} \times 5$ ,  $6 \times 3$ 

زاد المسافرین

## ZÂD UL-MUSÂFIRÎN

A copy of Amîr Husaynî Sâdât's Zâd-ul-Musâfirîn See No 117  
Beginning as usual

ای سر تراران که حمد ( همه که ) کعتند الح \*

Written in ordinary Nasta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the end of the copy

No. 1834

foll 73, lines 11, size  $8 \times 4\frac{3}{4}$ ,  $5\frac{1}{2} \times 3$ 

زبدة الرمل

## ZUBDA'I' UR-RAML

A versified treatise on geomancy

Author Mu'in bin Nizâm معین بن نظام

Beginning

هر کرا عمل راهبر باشد کار او سرسبز چو در باشد

In several places the author calls himself ابن نظام Ibn-i Nizâm (see foll 10<sup>b</sup>, 29<sup>b</sup>, 52<sup>b</sup>), but on fol 2<sup>a</sup> he gives his name as Mu'in, while in the conclusion, fol 72<sup>a</sup>, he calls himself Mu'in-i Nizâm. It is therefore evident that his name was Mu'in and his father's Nizâm.

The date of composition of the work, A H 706 = A D 1306, is given on fol 3<sup>a</sup>.

The title of the work is given in the following verse on fol 4<sup>a</sup>

نسخه را چون تمام کردم من زبدة الرمل نام کردم من

A copy of the work is noticed in A S B Cat No 551

Foll 1-54 are written in ordinary Nasta'liq, and foll 55-73, in fair Nasta'liq

The colophon is dated Sha'bân, A H 1224 Fasli

## No 1835

fol 50 lines 17 size  $10 \times 5\frac{1}{2}$   $7 \times 4$ 

دیوان ابن یمن

## DĪWÂN-I IBN-I YAMĪN

A slightly defective copy of Ibn i Yamīn's Diwan containing Gazals in alphabetical order See Nos 137-139

Beginning —

حوں حانداؤں د حرم وصل حان ما

ناری نداد دروس سراند زبان ما

The MS breaks off in the midst of the Gazals ending in the letter م with the following line —

ایں یمن راس شکران دسوحدم تا وعدہ وصل نو معور ترشدم

Written in ordinary Nast'liq

No date 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan, and Sayyid Khwushid Nawwab are found at the beginning and end of the copy

## No 1836

fol 300 lines 11 size  $5\frac{1}{2} \times 3$   $3\frac{1}{2} \times 2$ 

دیوان حافظ

## DĪWÂN-I HÂFIZ

A copy of the Diwan of Hafiz See Nos 151-158

The MS is slightly defective at the beginning and opens abruptly with the Gazal beginning with the line —

ایں دروغ مایہ حس از روی حسان سما الہ \*

The Misnawī beginning with the line —

الا ای اہوی رحسی ککابی \*

is styled here (fol 249) Wahshi Namah وحسی نامہ

Saqi Namah fol 252<sup>b</sup> beginning —

بدا ساقی از من برو ندس شای الہ \*

Mugannî Nâmah, fol 256<sup>a</sup>, beginning

معنی دواى نکلدادک ، رود آله \*

Qasîdahs, fol 257<sup>b</sup> beginning

ای در رخ تو بددا ادوار ناساهی آله \*

Tarjî'bands, fol 269<sup>a</sup> beginning

ای داده نداد دوستداری آله \*

Muqatta'ât, fol 279<sup>a</sup>, beginning

وساد حرح نندیم و نستویم همی آله \*

The Muqatta'ât are followed by several Musaddasât, a Maṣnawî and a few Rubâ'is

The Rubâ'is, in alphabetical order, begin thus on fol 289<sup>b</sup> —

بر گیر شراب طرب انگرو دبا آله \*

The MS ends with two versified chronograms on the death of Hâfiz

Written in ordinary Nasta'liq.

In the colophon, dated 1187, the scribe علام مهدی ولد محمد says that میر محمد ناصر died shortly after transcribing the earlier portion of the copy, and that he (علام مهدی) completed the transcription at the request of his brother Gulâm Haydar

# WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos 1637-1638)

foli 389 lines (centre col) 19 margl col 50 size 10½ x 7 9 x 5½

The Khamsah of Nizami and Khusrāu bound in one volume

I

Centre Col

No 1837

نظامی

## KHAMSĀH-I NIZĀMĪ

The Khamsah of Nizami See Nos 37-40

(1) Makhszat ul Asrar معجز الاسرار beginning on fol 2<sup>b</sup> —

بسم الله الرحمن الرحيم هست کلند د گنج حکم

(2) Khusrāu wa Shirin خسرو و شیرین beginning on fol 34<sup>b</sup> —

خداوند د نروغ نکستی اله \*

The colophon fol 118<sup>b</sup> is dated 18 Dul hijjah A H 889

(3) Layla wa Majnun للی و مجنون beginning on fol 119<sup>b</sup> —

ای نام تو بهتری سر اعار اله \*

(4) Haft Paykar هفت پیکر beginning on fol 181<sup>b</sup> —

ای جهان دده بود خویش ار تو اله \*

The colophon fol 202<sup>b</sup> is dated Isfahan 13 Dul hijjah A H 890

(5) Isl andar Namah اسکندر نامه beginning on fol 203<sup>b</sup> —

خدانا جهان ناساهی درا اله \*

The Sharaf Namah سرف نامه or the second part of the Isl andar Namah begins thus on fol 343<sup>b</sup> —

خرد ه کجا گنجی ارد دد اله \*

No. 1838

خمسه خسرو

## KHAMSAH-I KHUSRAU

The *K̲hamsah* of *K̲husrau* See Nos 128-131(1) *Matlâ ul-Anwâr* , beginning on fol 2<sup>b</sup>

هسته و دسسه ، ده ملک فدیم      بسم الله الرحمن الرحيم

(2) *Shûîn wa K̲husrau* , beginning on fol 71<sup>b</sup> —

حدارودا دلم را ، هم نکسای آلم

(3) *Majnûn wa Laylâ* beginning on fol 158<sup>a</sup> —

ای داده بدل خریدند رار آلم \*

(4) *Hasht Bihisht* , beginning on fol 209<sup>b</sup>

ای کسایندد راند حدود آلم \*

(5) *Iskandar Nâmah* , beginning on fol 277<sup>b</sup>

هزان پادشاهها حدائی ترا ، آلم \*

The colophon, fol 368<sup>a</sup>, is dated 15 *Dul-hijja*, A H 910

Scribe محمود بن حلال بن محمود يوسف القمي

The *Iskandar Nâmah* of *K̲husrau* is followed by the well-known *Masnawî* poem *Pand Nâmah* of *Farîd-ud-Dîn 'Attâr* See No 46 xi

The *Pand Nâmah* is styled here, both at the beginning and end, *Nasâ'ih ul-Walad*, and its opening line differs from that of the other known copies , beginning on fol 368<sup>b</sup>

آنکه در آدم دمدم او روح را      داد او طوفان بجات او روح را  
هالی خلق او صغار و ار کنار      هالی خلق او صغار و ار کنار

The *K̲hamsah* of *Nizâmî* (centre column), dated A H 889, is written in good *Nasta'liq*, within gold-ruled borders The *K̲hamsah* of *K̲husrau* (margl col), dated, A H 910 is written in exceedingly beautiful minute *Nasta'liq*

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription من علامت ما علی  
موسی رضا. Miniatures both Persian and Indian styles on foll 5<sup>a</sup> 16  
18 49 56<sup>b</sup> 59 64<sup>a</sup> 71<sup>b</sup> 74<sup>b</sup> 77<sup>a</sup> 104<sup>a</sup> 108<sup>b</sup> 139<sup>a</sup> 142<sup>a</sup> 143<sup>b</sup>  
146<sup>b</sup> 147<sup>b</sup> 149<sup>a</sup> 150<sup>b</sup> 165<sup>a</sup> 173<sup>b</sup> 176<sup>b</sup> 190<sup>b</sup> 193 194<sup>a</sup> 195<sup>a</sup> 199  
201<sup>b</sup> 203<sup>b</sup> 205<sup>b</sup> 209<sup>b</sup> 216<sup>b</sup> 220 223<sup>b</sup> 227<sup>b</sup> 229<sup>b</sup> 234<sup>a</sup> 239 240<sup>b</sup>  
244 249<sup>b</sup> 264<sup>b</sup> 282<sup>b</sup> 284<sup>b</sup> 298<sup>a</sup> 301<sup>b</sup> 306<sup>b</sup> 319 320<sup>b</sup> 330<sup>b</sup> 335<sup>a</sup>  
336<sup>b</sup> 339 and 362<sup>b</sup>

(Nos 1839 1840)

foll 113 lines 15-19 size 7×4½ 6×3½

The Diwans of Hafiz and Qasim Anwar both slightly defective at the end

I

Margl Col

No 1839

دیوان حافظ

DÎWÂN-I HÂFIZ

The Diwan of Hafiz See Nos 151-161

Beginning —

الا نا ادبا السامی الخ \*

The Gazals arranged in alphabetical order break off in the middle of the letter ن with the following line —

دست رنج تو همل نه که سوز صرف نکام  
دانی آخر که نکام چه حواهد نودن

II

Centre Col

No 1840

دیوان قاسم انوار

DÎWÂN-I QÂSIM ANWÂR

The Diwan of Qasim Anwar See No 170

Beginning —

من سحراره سودا رده سرگردام الخ \*

The first alphabetical *Gazal* begins thus on fol 2<sup>a</sup> —

ای صبح سعادت ز من تو هویدا آیم \*

Tarjî'bands, beginning on fol 108<sup>a</sup>

بیا ای عشق عالم سوری عم قدم بر چشم من نه در مقدم

Rubâ'is, without alphabetical order, beginning on fol 111<sup>a</sup> —

کر دلبر ما سیوه مستان کیرد دا عالمی خود هزارستان کیرد

The Rubâ'is are followed by a *Maṣnawî*, beginning with the line

مقتدای ملک امام بشو \* از انداز اریان دین یروز

The *Maṣnawî* breaks off with the line —

قطب عالم امان دین و هدی ساه دین شیخدا و مولانا

Some clever hand has changed the *takhallus* Qâsim or Qâsimî to Qâ'im or Qâ'imî

Written in minute *Nasta'liq*

Not dated 16th century

- -

(Nos 1841-1844)

fol 564, lines (centre col) 14, margl col 27, size 10 × 6½, 8 × 4½

An exceedingly beautiful and neatly written copy containing the *Dîwâns* of *Khusrau*, *Hasan*, *Hâfiz* and *Auhadî*

I

fol 1<sup>b</sup>-564<sup>b</sup>

No 1841

دیوان خسرو

## DÎWÂN-I KHUSRAU

The *Dîwân* of *Khusrau Dihlawî* See Nos 125-127

Contents

(1) *Gazals* in alphabetical order, fol 1<sup>b</sup>-564<sup>a</sup> (centre col), beginning

ای باد بروج برفکن آن روی آتسناک را آیم \*

(2) Qasidabs foll 2<sup>b</sup>-60<sup>b</sup> beginning

ربان که در معنی کلند گدازد اسب الخ \*

The first alphabetical Qasidah begins thus on fol 8

ای داب تو حراعی ادواں کنرا ا الخ \*

(3) Tarjī at foll 60<sup>b</sup>-63 beginning

ای دل جا مائدة رة سوبی حابان طلب الخ \*

(4) Muqatta at foll 63<sup>a</sup>-76<sup>a</sup> beginning

اردها بدس اسب و نبع اند عاب انام سد الخ \*

(5) Ruba is in alphabetical order foll 76<sup>a</sup>-92<sup>a</sup> beginning

ای انکه سد ار طعلب ادم بددا الخ \*

Another series of Ruba is also in alphabetical order foll 92<sup>a</sup> 92<sup>b</sup> beginning

ندمود بس روی حو سنم خود را الخ \*

(6) kards or single verses in alphabetical order foll 92<sup>b</sup> 93<sup>b</sup> beginning

بدان نکه کانسان رمور جدا سب دل الروح من امر ربی کواسب

II

foll 94<sup>b</sup>-365<sup>a</sup>

No 1842

دیوان حسن دهلوی

# DĪWÂN-I HASAN DIHLAWĪ

The Diwan of Hasan Dihlawī See Nos 132 133

Beginning —

ای رم مائدة بر سعید و سناء الخ \*

(1) Gazals in alphabetical order beginning on fol 95 —

ای عزة حو ماة دور ربی فرودة عند را الخ \*

(2) Masnawī beginning on fol 340 —

بنا ای گهر حوی درنای عاب الخ \*

- (3) Muqatta'ât, beginning on fol 341<sup>b</sup> —

در حق همدکس بدرم حر گمان نیک آلم \*

- (4) Rubâ'is in alphabetical order, beginning on fol 343<sup>a</sup> —

ای فصل تو تخته شوی دادندبا آلم \*

The Diwân concludes with a few Qit'ahs

## III

fol 361<sup>b</sup>–549<sup>b</sup>

No 1843

دیوان حافظ

# DÎWÂN-I HÂFIZ

The Diwân of Hâfiz See Nos. 151–161

Beginning with the preface of Gulandâm

حمد بسعد و بدای بسعد آلم \*

- (1) Gazals in alphabetical order, beginning on fol 365<sup>b</sup> —

الا یا ایها السامی آلم \*

- (2) Masnawîs, beginning on fol 535<sup>b</sup>

الا ای آهوی و شعی ککائی آلم \*

- (3) Sâqî Nâmah, beginning on fol 537<sup>a</sup>

بیا سامی آن مپی که حال آورد آلم \*

- (4) Mugannî Nâmah, beginning on fol 538<sup>a</sup>

معنی ککائی دوتائی درن آلم \*

- (5) Muqatta'ât, beginning on fol 539<sup>a</sup>

درین وادی ندادک سیل بسدو آلم \*

- (6) Rubâ'is, in alphabetical order, beginning on fol 540<sup>a</sup>

برگیر شراب طرف انگدرو بیا آلم \*

IV

Foll 550<sup>b</sup>-564<sup>b</sup>

No 1844

دیوان ارحدی

## DÎWÂN-I AUHADÎ

The Diwan of Shaykh Rukn ud Din Auhadî See No 134

This copy of Auhadî's Diwan contains only a small number of Gazals beginning —

د حرات عاشقان کو نسب الہ \*

It breaks off with a Ruha 1 beginning thus —

عسوی مار سر کوی حود سفر کرد الہ \*

Some folios are misplaced The right order seems to be foll 1-182<sup>b</sup> 189 -395<sup>b</sup> 183 -188<sup>b</sup> 396 -564<sup>b</sup>

Written in beautiful minute Nasta'liq within gold ruled borders with two most sumptuous finely illuminated and beautifully decorated Unwans at the beginning The headings are ornamented throughout

Not dated 16th century

A biographical notice of Khusrav copied from some *Tadhkirah* by the donor's father Muhammad Bakhsh Khan is found at the beginning of the copy

(Nos 1845-1846)

foll 422 lines centre col 17 margl col 45 size 9½ × 5½ 7½ × 4½

A very beautiful and neatly written MS containing the Kulhiyats of Salman and Sa'di

I

Margl Col

No 1845

کلیات سلمان

## KULLIYÂT-I SALMÂN

The Kulhiyat of Salman Sawaji See No 147

Contents —

(1) Qasidahs and Tarkib bands arranged mostly in alphabetical order beginning fol 1<sup>b</sup> —

هر دل که در هوای حماس حال نایب الہ \*

(2) Another series of Qasîdahs without any order, beginning on fol 75<sup>b</sup>

دوس در لوح فلک حظ معما دیده اند اله \*

(3) Elegies, beginning on fol 86<sup>a</sup>

بر سرای کمنه دلگیر دنیا دل منه اله \*

(4) Muqatta'ât and satires, beginning on fol 95<sup>b</sup>

نداد صدر صفت که بوسه اله \*

This section ends with a long Qasîdah in praise of 'Alî, the fourth Khalîfah, beginning on fol 123<sup>b</sup> (margin)

ای رمیده آسمان عالم بالا شده اله \*

(5) Tarjî'bands, beginning on fol 124<sup>b</sup> (margin)

ما مریدان کوی همایم \*

(6) Gazals in alphabetical order, beginning on fol 128<sup>b</sup> (margin)

اگر حسن تو نکساید نقاب از حیره دعوی را اله \*

(7) Rubâ'îs, beginning on fol 212<sup>b</sup> (margin)

ای کار کداران درت شمس و رحل اله \*

(8) Khwurshîd wa Jamshîd, also called Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll 220<sup>a</sup>-290<sup>b</sup> (margin)

الهی یزده اسرار نکسای در کدحینه اسرار نکسای

The poem, dedicated to Sultân Uways, was, according to the following Qit'ah at the end, fol 290<sup>b</sup>, completed in Jumâdâ II, A H 763=A D 1362

شد این ربیع معادی حمادی دای سنه دلاث و سندن و سنعمایه تمام

Some folios at the beginning are misplaced, and the right order seems to be foll 1-2, 12-13, 3, 11, 14 23, 4 10, 24 290

11

Centre Col

No 1846

کتاب سعدی

## KULLIYÂT-I SA'DÎ

The Kulliyat of Sa dî See Nos 91-93

Contents —

(1) سعدی نامه Bustan called in the colophon fol 196<sup>a</sup> —  
Sa dî Namah beginning on fol 76 —

بنام حواریان اورس الهم \*

(2) Qasā'id 1 Arabī beginning on fol 196<sup>b</sup> —  
مصاد عری

حسن بکفی المدامع لا بکفی الهم \*

(3) Qasā'id 1 Farsī without any alphabetical order  
beginning on fol 211<sup>a</sup> —  
مصاد فارسی

ای نفس اگر بدندۀ و بگری الهم \*

An index giving the opening distich of each Qasidah is prefixed  
at the beginning

(4) Maraṣī beginning on fol 242 —  
مراصی

دل که مرهم کند دگر نارس الهم \*

(5) Musallaṣat or the poem in three languages 11  
Arabic Persian and Turkish It is also called Mulamma at  
See No 92 (11) beginning on fol 249 —  
مصلیات

ای الهمدی است و اصلح الهم \*

(6) Tarjī at beginning on fol 247<sup>a</sup> —  
ترجیات

ای رلف تو هر حمی کمندی الهم \*

(7) Kitāb ut Tayyibat or pleasant Gazals in 11  
alphabetical order beginning on fol 261<sup>a</sup> —  
کتاب الطیبات

اول دفتر بنام ابرو دانا الهم \*

This section is preceded by a فهرست occupying foll 254<sup>b</sup>-261

(8) Muqatta at without heading beginning on fol 338  
مقطعات

دگر کس بگریا حواس چه الهم \*

(9) رباعیات Rubâ'iyât, without heading, beginning on fol 349<sup>a</sup> —

س - ون تو ملک زمانه در تخت - ، شاد آید

(10) فردیات or single verses, beginning on fol 355<sup>a</sup> —

هرگز بود آدمی بدین دینائی اله -

(11) گلستان Gulistân, beginning on fol 358<sup>b</sup> —

مد - حدای را عرو حل اله -

(12) شمس رساله , or the usual Six Risâlahs —

*First*, beginning on fol 403<sup>b</sup> —

سپاس و ستایش بدعايه - اله -

*Second*, in five Majlis, on foll 405<sup>b</sup> (margin), 407<sup>a</sup>, 408<sup>b</sup> (margin), 409<sup>b</sup> (margin), 411<sup>a</sup> (margin)

*Third* ( دیوان - در سوال صا - ), beginning on fol 414<sup>a</sup> (margin) —

الحمد لله رب العالمين ... اما بعد این کتاب اله -

*Fourth* ( در عقل و عشق ) , beginning on fol 415<sup>a</sup> —

سالک راه خدا پادشه ملک سخن اله -

*Fifth* ( در نصیحت ملوک ) , beginning on fol 416<sup>a</sup> —

الحمد لله الكافي - سه - الخاليع اله -

*Sixth*, on fol 419<sup>b</sup> (margin), subdivided into the usual three Hikâyât, viz, (1) Sa'dî's interview with Sultân Abâqâ Khân, repeatedly called here Abâkhâqân (2) انا حاقان در نصیحت انبانو (3) کایت ملک شمس الدین تازی and

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I 1057, the scribe درویش شاه - بنی ابن مولانا محمد رضاء اصمعیانی transcribed the copy for Faridûn Beg at the time when he (the scribe) was accompanying Ali Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No 1 p 4) on his journey to Balkh —

تم الرسالات - س کانه بعون الله فاصی الکاحات و کافی المصنات کانه و راضه تراب اودام فعرا درویش شاه حسن ابن مولانا محمد رضاء اصمعیانی عمر دونه و ستر عدونه فی تاریخ یوم الابدین ههدهم شهر ربیع الاول

سنة سبع و ~ ن بعد الف من الهجرة النبوية درویشی که د رکاب طغر  
 انسانا عصد الخلافة العظمی دواب امیر الامرا علی مردان حلی عارم سفر  
 حنر ادر یلم بودند بطریق یادگار حبه دندان شجاع و رعب نداه احسان  
 و ملاطعت انداه منازل میدان شجاع و نکه باز معرکه سهامی اعدی  
 ششم اهلب و مردمی ناظم مقام ار ~ ی فردوس نیک سم  
 بعد بر نام و صورت امام تدویر \*

The title page bears several Ard didabs and notes the dates of which range from A H 1082 to A H 1115 All the seals are illegible

### No 1847

fol 50 lines 12-15 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$

نسخه الصانع

### TUHFAT UN-NASÂ'IH

A slightly defective copy of Yusuf Gada's Tuhfat un Nasa'ih  
 See No 162

The first three verses are wanting in this copy it opens abruptly  
 with the following line not found in No 162 —

دنيا و دانه اسمان هم خون مدور نصفه الح \*

The second line in this copy دریا و سنان حربها الح is the fourth  
 in No 162

The date of composition of the poem given in this copy is like  
 No 162 A H 790 = A D 1392 but the number of the *bayts* given  
 here is 725 instead of 781 in No 162

Written in ordinary Ta liq

Dated 1st June 1842

No. 1848

foll 101, lines 15, size  $8\frac{1}{4} \times 5$ ,  $6 \times 3$ 

دیوان مغربی

## DÎWÂN-I MAGRIBÎ

A copy of the Dîwân of Muhammad Shirîn Magribî (d. A.H. 809 = A.D. 1406) See No 165

Beginning as usual with the preface

و به ثقی الحمد لله الذی اداء و عروس الکون الهم \*

## Contents

- 1 An Arabic poem, fol 4<sup>a</sup>, beginning

كما اذکرة من مدل الهم \*

- 2 Masnawî in praise of Shâh Rukh, fol 4<sup>b</sup>, beginning

، پس از بیدی درین دیوان اشعار الهم \*

- 3 Arabic poems, fol 5<sup>b</sup>, beginning

یا فابعا صفاته عن داته الهم \*

- 4 Tarjî'ât, beginning on fol 13<sup>b</sup>

آفتاب وجود کرد اشراق الهم \*

- 5 Gazals in alphabetical order, beginning on fol 29<sup>a</sup>

حورشید رحمت چو گش ، بددا الهم \*

- 6 Rubâ'is, beginning on fol 98<sup>a</sup>

ای گشته عنان زوی تو ار حام جهان الهم \*

Written in ordinary Nasta'liq within red borders.

Dated 21st Dulqa'd, the second regnal year of Muhammad Shâh Gâzî

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khurshîd Nawwâb are found on the title-page

No 1849

foll 23 lines 12 size  $8 \times 5\frac{1}{2}$   $5 \times 2\frac{3}{4}$ 

گوی و حوگان

## GŪI WA CHAUGÂN

A very beautifully written copy of the Gui wa Chaugan also called Hal Namah by Arifi Harawi who died in A H 853 = A D 1449  
See No 172

Beginning as usual —

راں بسن کہ حسب حال گویم الخ \*

Written in perfect Nasta'liq within gold and coloured borders with an illuminated head piece The original folios have been placed in gold sprinkled margins

Three miniatures of the Indian school are found on foll 8<sup>a</sup> 9<sup>b</sup> and 21<sup>b</sup> respectively

Not dated 16th century

This valuable copy was presented to the library on February 1st 1924 by Khan Bahadur Dr Asdar Ali Khan who acquired it from one Pandah Ram Rajindar Deo Narayan Sinha of Shahabad

The MS once belonged to the great orientalist Sir William Gore Ouseley

No 1850

foll 284 lines 20 size  $7\frac{3}{4}$   $4\frac{1}{2}$   $6 \times 4\frac{1}{2}$ 

ہ ۱۰ ارنگ حامی

## HAFT AURANG-I JÂMÎ

A very good but unfortunately incomplete copy of the Haft Aurang or the seven Maṣnawis of Jāmī See Nos 180 and 182-183

I

بصحة الاحرار on fol 1<sup>b</sup> beginning with the usual preface —

\* حمدا لمن جعل حلال الخ

The poem itself begins thus

بسم الله الرحمن الرحيم هـــــ صـلـى سـر خـوان كـویم

The colophon, fol 24<sup>b</sup>, is dated A H 988

## II

المدة لله که بخون گر - فتم \* , on fol 25<sup>b</sup>, beginning with the usual Rubâ'î —

المدة لله که بخون گر - فتم \*

Beginning of the poem as usual

ابتدى بسم الله الرحمن الرحيم الح \*

Dated Safar, A H 988

## III

الهي عذقة امدد بكسای الح \* , on fol. 65<sup>b</sup>, beginning

الهي عذقة امدد بكسای الح \*

A very interesting copy is noticed under No 196

Dated 12 Rabî' II, A H 988

## IV

در ناع اديم لاحوردي صناع - ران نكوره زردى , on fol 118<sup>a</sup> It is slightly defective at the beginning, and opens abruptly thus

در ناع اديم لاحوردي صناع - ران نكوره زردى

Some verses are also wanting at the end

## V

الهي كمال الهي تراسه \* , on fol 166<sup>b</sup>, beginning as usual

الهي كمال الهي تراسه \*

Dated Safar, A H 989

## VI.

First *Daftar*, on fol 196<sup>b</sup>, beginning

الله الحمد قبل كل كلام الح \*

Second *Daftar*, on fol 255<sup>b</sup>, beginning

بسمو اى گوس يروسانه عسى \*

Thrd *Daftar* on fol 269<sup>b</sup> beginning —

حمد ارد به کا سب ای دل آلم \*

## VII

سلامت و اسال on fol 284<sup>b</sup> beginning —

ای بادب نا لا حال عسک \*

The entire *Maṣnawī* except the first thirty verses is missing

Written in beautiful minute *Nasta liq* within four gold ruled columns with an illuminated head piece at the beginning of each *Maṣnawī* and a small Persian miniature at the end of each

Scribe حلی ابن \*

## No 1851

fol 144 lines 14 size  $10\frac{3}{4} \times 7$   $5\frac{1}{4} \times 2\frac{3}{4}$

ا له الذهب

## SILSILAT UD-DAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jamī's *Silsilat ud Dahab* See under Nos 180-187

Beginning as usual

Written in a perfect *Nasta liq* within illuminated borders with beautiful floral designs on margins The first two pages are sumptuously decorated

Dated A H 983

Scribe علی رضا الکاتب

This valuable MS was purchased for the Library for rupees twenty five only

## No 1852

fol 170 lines 13 size  $8 \times 4\frac{1}{2}$   $5\frac{3}{4} \times 3$

یوسف و زلیخا

## YŪSUF WA ZULAYKHĀ

A copy of Jamī's *Yusuf wa Zulaykhā* Beginning as usual

Written in ordinary *Nasta liq* within ruled and coloured borders with an ordinary illuminated head piece

The MS contains several miniatures of the modern Indian school Spaces for pictures are left blank in some places

Not dated, 19th century

A note at the end says that Bahâdur 'Alî Khân, son of Muhammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kîshampûr, Itâwah, purchased this MS for Rupees eight from Qutb ud-Dîn of Râmpûr on the 27th February, 1845

### No. 1853

fol 155, lines 15, size  $10\frac{3}{4} \times 6$ ,  $7 \times 3\frac{1}{2}$

The Same

Another copy of Jâmi's Yûsuf wa Zulaykhâ

Beginning as usual

Written in fair Nasta'liq within ornamented lines with an illuminated 'Unwân

Modern and tasteless illustrations

Dated 1246

Scribe نظام الدینی

### No. 1854

fol 21, lines 18, size  $9\frac{1}{4} \times 5\frac{1}{4}$ ,  $7 \times 3\frac{1}{2}$

حاشیہ شرح رباعیات

## HÂSHIYAH-I SHARḤ-I RUBÂ'İYÂT

Comments on Jâmi's commentary on his own Rubâ'is (see Nos 181 ix, and 209), by Walî Muhammad ولی محمد

Beginning

محمد علی می کہ رباعی عناصر اربعہ محمد بن نویس گفته اوست \*

Walî Muhammad tells us in the preface that although Jâmi's commentary on his own Rubâ'is had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation He, therefore, wrote the present work at the request of some of his friends

Written in ordinary Nasta'liq

Not dated, 19th century

No 1855

fol 38 lines 17 size  $8 \times 4\frac{1}{2}$   $5\frac{1}{2} \times 3$ 

لوامع

LAWAMI'

Jami's commentary on the Wane Qasidah of Umar Ibn al Farid See No 181-VII

Beginning —

چلن من حمل الع \*

Written in Naskh

Dated Safar A H 906

No 1856

fol 136 lines 11 size  $7\frac{1}{2} \times 4$   $5\frac{1}{2} \times 2\frac{1}{2}$ 

دیوان هلالی

DÎWÂN-I HILÂLÎ

A copy of the Diwan of Hilal Astarabadi (d A H 936 = A D 1529) See No 228 where a fragment of the Diwan is noticed

This copy a complete one contains Gazals in alphabetical order and like No 228 begins —

ای دور جدا در نظر ار روی تو مازا الع \*

Muqatta at beginning on fol 131<sup>a</sup> —

ای سده نامه کر برای حکایت الع \*

Ruba is beginning on fol 133<sup>b</sup> —

ار سکه مرا دولت دندار کم است الع \*

Written in ordinary Nasta liq within coloured borders

Dated A H 1190

Scribe کوکل حداد

Presented by S Khuda Bakhsh 18 10 1910

No. 1857

foll 128 lines 9 size  $6\frac{1}{2} \times 3\frac{1}{2}$ ,  $3\frac{1}{2} \times 1\frac{1}{2}$ 

شاه و گدا

## SHÂH WA GADÂ

A mystical Maṣnavî, also styled شاه و درویش, by the same Hilali

Beginning

ای وجود تو اصل شر موجود هستی و بودی و خواهی بود

The Maṣnavî has been translated into German verse by H. Ethé (*Morgenländische Studien*, Leipzig, 1870, pp 197-282), see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des funften internationalen Orientalisten-Congresses', Berlin, 1882, vol II, pp 130-135. For other copies of the work see Rieu II, p 656, W. Pertsch, Berlin Cat, pp 36, No 1, 711, No 6, and 895, Sprenger, Oude Catalogue, p 427. Cat Codd Lugd Bat II, p 122, Cat des MSS et Xylographes, p 389, J. Aumer, p 35, Ethé, Bodl Lib Cat Nos 1022-1025, Ethé Ind Office Lib Cat Nos 1426-1429, etc

A splendid copy, written in beautiful Nasta'liq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated, 17th century

The original folios have been placed in new margins

No 1858

foll 100 lines 11, size  $5\frac{3}{4}$ ,  $4\frac{1}{2}$ ,  $3\frac{1}{2} \times 3$ 

دیوان ناصحی

## DÎWÂN-I NÂSIHÎ

An exceedingly valuable and rare copy of Nâsihî's Dîwân  
Beginning

همین دوله را در عین حاکمیت تو بس ما را

که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadhkirah* Taqī Auhadī vol II fol 752<sup>a</sup> alone on the authority of Mir Ali Shīr (Majalis un Nafa'is) meagrely remarks that Nasihī a poet of the middle age lived in *Khurasan*. The same Taqī quotes only one verse from the poet. It is not found in the present *Diwan*. The following particulars regarding the poet are gathered from the work itself.

In the following verso of a *Ruha'i* fol 90 he says that he was born at *Ushah* but flourished in *Harat* —

مولود من ار اوده اگر هسب چه عیب  
د شهر هری در نما نایب ام

He enjoyed the warm favour of Sultan Husayn Mirza (who ascended the throne of *Harat* A H 873=A D 1468 and died in A H 911=A D 1505) whom the poet repeatedly praises *eg* on fol 8<sup>b</sup> —

حسب عاری شهر معدب سلطان حسن  
انکه سد ار اندر خودش نص دل نازل مرا

It would appear from the following verse on fol 79 that the poet lived in a *Madrasah* for ten years —

ده سال سد که مدده معدم مدرسه  
انکا معام د ده دروانه شماس

where according to the following verse on fol 89<sup>b</sup> he once became ill —

د مدرسه نامحی مریض افنادب  
مستان بکاک بوس درگاه

In several places he refers to some of the distinguished persons of Sultan Husayn's court *eg* Sufi (fol 84) who is most probably identical with *Shaykh* Sufi Ali (see *Habib us Siyar* vol III juz 3 p 342) Mirak Naqqash (see *Habib ib*) Bana'i the well known poet (see this Cat No 215)

On fol 87<sup>b</sup> is found a *Ruha'i* of the poet said to have been inscribed on the how of Sultan Muzaffar (who conjointly with his brother Mirza Badi' uz Zaman ascended the throne of his father Sultan Husayn in A H 911=A D 1505)

That Nasihī survived his royal patron Sultan Husayn is evident from the following *chronogram* fol 81<sup>a</sup> expressing the date of the latter's death in A H 911=A D 1505

شاه هرات خسرو عازي خو ار - تمان  
 رحلت دمود يافه ، ارين - اکدان بحاب  
 کردم سوال سال وفاتس ر عمل گف ،  
 تاريخ فوت او بطله - ار شده هرات

The words شاه هرات (King of Harât) are equal to 911.

The Dîwan consists of Gazals, arranged in alphabetical order  
 Mustazâds, fol 77<sup>a</sup>, beginning

هر لحظه بر آرم ر دل سوخته آهی  
 آهی و چه آهی  
 آهی که دون ار تم رخساره ماهی  
 ماهی و ماهی

Muqatta'ât, fol 80<sup>b</sup>, beginning

صاحه ، وصل و کرم - واحه با جود و سخا  
 که حدید ، تو دصد رنگ - برون می آید ،

Rubâ'is, fol 89<sup>a</sup>, beginning

ای روی تو تانده تر از صد بدر اسه ، آلم \*

The MS ends with a Tarjî'-band, beginning on fol 95<sup>b</sup> —

ما مظهر دات کدیائیم آلم \*

Written in ordinary Nasta'liq

Not dated, 17th century

The original folios are placed in new margins

No 1859

fol 83, lines 15, size  $8\frac{3}{4} \times 6\frac{1}{4}$ ,  $6 \times 3\frac{1}{4}$

دیوان آصفی

DÎWÂN-I ÂSAFÎ

A copy of the Dîwân of Âsafî (*d* A H 923 = A D 1517) See  
 No 219

Beginning as usual —

سار اناد حدانا دل ویرانی را الهج \*

The MS ends with a few Ruba is

Written in ordinary Nasta liq

According to the colophon dated Bardawan 27 Asarh 1173 Bengali year the scribe transcribed the MS for ono Shaykh Na'im Ullah —

Scribe

امہ سنگہ ولد کفو سنگہ اسی کفو مل کہاری قوم نالوار ساکی قصہ  
حدیبوں لاشو \*

The seals of Nawwah Sayyid Vilayat Ali Khan\* and Sayyid Khwushid Nawwah are found in several places

No 1860

fol 116 lines 10 size  $6\frac{1}{2} \times 4$   $4\frac{1}{2} \times 2\frac{1}{2}$  \*

لالی ر محبون

## LAYLÂ WA MAJNÛN

A copy of the romantic Masnawî Layla wa Majnun by Hatifi  
(d A H 927 = A D 1521) See No 222

Beginning as usual —

اس نامہ کہ حمامہ کرد بغداد الهج \*

The concluding verse is wanting in this copy

Written in fair Nasta liq

Not dated 17th century

The original folios are mounted on new margins

A seal of one Shaykh Rajab Ali dated A H 1223 is found on the title page

The name Syud S Nawab (probably meant for Sayyid Sâ'idar Nawwab of Patna) is found on fol 1\*

## No 1861

fol 51, lines 15 size  $7\frac{1}{2} \times 4\frac{3}{4}$ ,  $6 \times 3$

The Same

A defective copy of Hâtifi's Laylâ wa Majnûn

The MS opens abruptly with the line

چون و من شکسته دل ر مکتد ، رفتی سوی خانه حاد ، شد

Corresponding with line 2, fol 30<sup>a</sup>, of the preceding copy

Written in fair Nasta'liq

Not dated, 18th century

## No. 1862

fol 62, lines 12, size  $9\frac{1}{4} \times 6\frac{1}{4}$   $5 \times 2\frac{3}{4}$

فوح الحرمین

## FUTÛH UL-HARAMAYN

A very beautifully written copy of Muhyî Lârî's (d A H 933=A D 1526) Futûh ul-Haramayn See Nos 226-227

Beginning

ای دو بهان عروقه آلامی تو الح

Written in elegant Nasta'liq within gold borders with an illuminated head-piece Beautifully painted drawings representing the Harem, mosques and other sacred places are found on fol 18<sup>b</sup>, 32<sup>a</sup>, 33<sup>b</sup>, 34<sup>a</sup>, 38<sup>a</sup>, 39<sup>a</sup>, 43<sup>b</sup>, 45<sup>a</sup>, 46<sup>b</sup>, 53<sup>a</sup>, 56<sup>a</sup>, 58<sup>b</sup>, 59<sup>b</sup>, 61<sup>a</sup> and 62<sup>a</sup>

Not dated, 16th century

Scribe نظامی مدد

This beautiful copy was presented to the library in 1916 by Hakîm Muhammad 'Abd ul-Qayyûm, a well-known physician (Hakîm) of Patna

## No 1863

fol 330 lines (centre col) 21 margl col 17 size  $11\frac{1}{4} \times 5\frac{1}{4}$   $8 \times 3\frac{1}{4}$

کلیک اہلی شیرازی

## KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kulliyat of Ahlî Shîrazî (d. AH 943 = A.D. 1536) See No 231

## Contents

- 1 سحر حلال Sihr ı Halal preceded by the usual preface beginning on fol 2 —  
ای همه عالم بر دوی شکوہ الھ \*
- 2 Sham wa Parvānah سبع و پروانہ beginning on fol 11<sup>b</sup> —  
بنام انکہ ما را از عذاب الھ \*
- 3 مندرجات منفرجہ در مصب سنوں beginning on fol 28<sup>a</sup> —  
حہ بہالسا اس حاکمہ سنوں الھ \*
- 4 Qasidahs فصائد beginning on fol 28<sup>b</sup> —  
الہی سر دندر حکمہ اللہ \*
- 5 Elegies مروای fol 59<sup>b</sup> beginning —  
را حسرتا کہ دندہ حسرت بر آب شد الھ \*
- 6 Tarkīb bands fol 63<sup>b</sup> beginning —  
کس عربی من بسد رافع بر اسراء خدا الھ \*
- 7 Tarjū bands fol 70 beginning —  
ای دہان و لب رحل خوشتر الھ \*
- 8 Mukhammasat fol 71 beginning —  
اس همه جسم تو ای عاشق کس سناک الھ \*
- 9 Miscellaneous (منفرجات) fol 71<sup>b</sup> beginning —  
رہی ر ساعر عس تو دوستی دلساد الھ \*
- 10 Muqatta at fol 72<sup>b</sup> beginning —  
ای دل بخود بمرکہ کرسی خلاص از انکہ الھ \*

- 11 Gazals in alphabetical order, fol 82<sup>b</sup>, beginning —

ای حیرت صغات تو بدد زبان ما الخ \*

- 12 Mustazâd, fol 238<sup>b</sup>, beginning

چون شاح گل آروز که در خانه زیدی الخ \*

- 13 Rubâ'iyât-ı Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol 239<sup>b</sup>

بعد از حمد و مدای جان آفرین الخ \*

The first Rubâ'î begins thus on fol 240<sup>b</sup>

سافی مدحی که کارسار سه ، خدا الخ \*

- 14 Rubâ'iyât-ı Ganjfeh with the usual preface, beginning on fol 245<sup>a</sup>

یوشیده نماید در ارباب صورت الخ \*

The first Rubâ'î begins thus

ای سرور سبھی حاکم ، ره ، وف ، حرام الخ \*

The initial Rubâ'î in No 231 is the thirteenth here

- 15 Miscellaneous Rubâ'is (رباعیات متفرقه), beginning on fol 250<sup>a</sup> —

یارب گداه آلوده ر دنیا مدرم الخ \*

- 16 Mu'ammiyât, beginning on fol 281<sup>a</sup>

آب دیوان خوش بود وان لعل له ، ران خوشتر اسه ، الخ \*

- 17 Artificial Qasîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol 284<sup>b</sup>

مدی از حد امزون و ، پاسی از فاس ندرون الخ \*

The Qasîdah begins on fol 285<sup>b</sup>

دسیم کاکل مسکین کراسه ، چونتو نگار الخ \*

- 18 Artificial Qasîdah in praise of Sultân Ya'qûb, with the usual preface on fol 299<sup>b</sup>

حمد بعدد و سپاس بعباس مر ، صرف عرب را الخ \*

Beginning of the Qasîdah on fol 300<sup>b</sup>

هوای حده ، کوچه ، دسم عددنار الخ \*

19 Artificial Qasidah in praise of Shah Isma'il Safawi with the usual preface beginning on fol 314<sup>b</sup> —

حمد و ستایش بعباس صانعی را اله \*

The Qasidah begins as usual fol 323<sup>b</sup> —

هوای کس کوب دستم ناد بهار اله \*

Written in fair Nasta'liq within coloured borders with an illuminated head piece

Dated Shahjahanabad Rabi II A H 1183

Scribe اندر برکاس

Four seals of Jalal ud Din Haydar two of which are dated A H 1243 and the other two A H 1249 are found on foll 1<sup>a</sup> 82<sup>a</sup> 28<sup>b</sup> and 330 respectively A note on the title page by the same Jalal ud Din here called حلال الدین حیدر ابن حاجی معنی الدین الله says that he purchased the MS for rupees twenty five at Akbarabad in 1816 when he was the Siristahdar of the Criminal Court Another note of his is found on fol 82<sup>a</sup>

Another seal partly illegible but dated A H 1154 faintly reads thus on the title page —

خان ضرور جنگ بهادر مدبری محمد شاه نادشاه عاری \*

No 1864

fol 23 lines 13 سیزده و نه خط 5½ × 4½ 5½ × 2½

مثنوی حسنی

## MASNAWI-I HUSAYNI

A Masnawi in praise of God the Prophet the early Caliphs the Imams with an account of the Sufic Khanwadahs and the author's Silsilah

Beginning —

ای مقام تو اندراج کلام ورتو منظومه سخن نظام

The author who adopts the talhallas Husayni (see fol 19) gives a chronogram fol 9<sup>b</sup> expressing the date of one Shaykh Husayn's death in A H 958 = A D 1551 It is therefore evident that the poem was written after that date

The folios, mounted on new margins, have been misplaced throughout

Written in fair Nasta'liq

Not dated, 17th century

No. 1865

fol 6, lines 16, size  $8 \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{3}{4}$

دیوان نویدی

# DÎWÂN-I NAWÎDÎ

A collection of the Gazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigârîstân-i Sak̲hun, p 136, at Ujayn on his way to Mecca in A H 973=A D 1565

The Dîwân consists of twenty-nine Gazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided, that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For example, the first Gazal in which the letter *ا* is avoided, begins thus

صد نکر که شد دوله وصل تو میسر

گردید ر حور بندد رحه دیده ملور

The second Gazal consists of verses in which the use of the letter *ب* is avoided, and so on

A copy of Nawîdî's Dîwân with similar arrangements is noticed in Bûhâr Lib Cat vol 1, p 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor

Written in ordinary Ta'liq

Dated 23 Ramadân, A H 1266

Scribe عبد الحافظ

No 1866

fol 112 lines 17 size  $8\frac{3}{4} \times 5\frac{3}{4}$   $6\frac{1}{4} \times 3\frac{1}{4}$ 

دیوان سنائی

## DĪWAN-I SANA'Ī

A damaged and badly written copy of Husayn Ṣana'ī's Dīwan. A very good copy of this Dīwan has already been noticed under No 250.

Beginning with the poet's preface —

حمیدی کہ مکمل سخن گذار صاحب شعار و نادره گویا بلاغ  
 دیوان الح \*  
 \* دیوان الح \*

The copy No 250 begins with a slightly defective preface but by an oversight this was not mentioned in the notice of that copy.

It would appear from the preface that the poet wrote a Saqī Namah which he presented to his royal patron Sultan Ibrahim Mirza who highly appreciated the composition. He further adds that in A H 976 = A D 1568 (in copy No 210 A H 99) when Ibrahim Mirza was proceeding to repel the rebellious Qazaq Khan and the Taklu tribe and was encamped at Nishapur he (the poet) was asked by that prince to compose a Qasidah in imitation of a certain Qasidah of Lisanī. Thus he did to the immense satisfaction of the prince. Thus encouraged the poet collected his poems and prefixed them to his Saqī Namah.

Beginning of the Dīwan as in No 250

در روش حسن و ناز \* سی خوشنما الح \*

Ruba'is in alphabetical order beginning on fol 37<sup>b</sup>

رباع که دندۀ عرب خون کرد مرا الح \*

Folios have been misplaced in several places. Fol 39 is to be followed by fol 104.

Written in careless Ta'liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy.

## No. 1867

fol 95 , lines 18 , size  $10 \times 6\frac{3}{4}$  ,  $7\frac{1}{4} \times 3\frac{3}{4}$

The Same

Another copy of the *Dîwân* of *Khwâjah Husayn Şanâ'î Mashhadî* (d. A H 996 = A D 1587) See No 250

Qasîdahs, not in strict alphabetical order, beginning as in No 250

در روش حسن و ناز هست ، بسی خوش نما الح \*

Gazals in alphabetical order, beginning on fol 68<sup>a</sup>.

و نه چو حسن ، این که هر گه بینم آن رحسار را الح \*

The *Dîwân* ends with a few *Rubâ'is* Copious marginal notes and interlinear glosses to the *Qasîdahs* are found on fol 1<sup>b</sup>—68<sup>a</sup>

Written in ordinary Indian *Ta'liq*

Dated 14 *Shawwâl*, A H 1089

Scribe مصیم

The concluding *Rubâ'is* are due to the penmanship of نظام الدین ولد شاه الله بن شیخ مصطفی انصاری

## No. 1868

fol 320 , lines 17 , size  $8\frac{1}{2} \times 5\frac{1}{4}$  ,  $6\frac{1}{4} \times 3\frac{1}{2}$

دبوان مستم

## DÎWAN-I MUH'Î ASHAM

A copy of *Muhtasham Kâshî's Dîwân* See No 251

The present collection is different from the one noticed under No 251, and begins with *Qasîdahs* Some folios are missing at the beginning and the copy opens thus

همای گفته ام اوج فلک ، پرواز که دارد  
اگرچه مرغ بخشد ، من بود همخوانه با عفا

Contents

*Qasîdahs* in alphabetical order, fol 1<sup>a</sup>

*Tarjî'-bands*, fol 179<sup>a</sup> , beginning

بمحمد حالو یکتا دلا زبان یکسای \*

Tarkīb bands fol 184<sup>a</sup> beginning —

داری ای دل نیکه‌ها گره‌شوس سامانی اله \*

Qasīdabs in praise of kings nobles and eminent persons fol 189<sup>b</sup> beginning —

دانوان موی بدافوس سلیمان آمد سب  
دره در سانه حرر د نالان آمد سب

Tarjī bands and Tarkīb bands fol 210<sup>a</sup> beginning —

ساقی بده ان می که گل ناع به اله \*

Muqatta at fol 231<sup>b</sup> beginning —

حصرمان مستح چهل ای نسیم صبح اله \*

Tarīkhs fol 249<sup>b</sup> beginning —

عهد دراب سلس بادشاه که عرش اله \*

Saqī Namah fol 254<sup>a</sup> beginning —

بنا دل سانه اهل هوش شراب ظهور سغاهم بدوش

Gazals in alphabetical order beginning —

با کرده دل مساهده اله ، آله را داد عربر بر ر عذاب گناه را

Rubas in alphabetical order beginning —

انکس که بود شام و سحر سامی ما اله \*

Mu ammīyat in alphabetical order fol 300<sup>b</sup> beginning —

رور نو زور از نسیم قصص بخش دلکسا اله \*

Fol 255 should be placed after fol 263

Written in fair Nasta liq

Not dated 18th century

## No. 1869

foll 27 , lines 8 , size  $8 \times 5\frac{1}{4}$  ,  $5 \times 2$ 

ما مقیمان

## MÂ-MUQÎMÂN

The well-known poem in the form of a Tarḡīb-band, generally styled after its first words ما مقیمان.

Beginning

ما مقیمه ان کوی دلداریم      رح بدیدا و دین نمی آریم

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the *Natâj ul-Afkâr*, p 289, and the *Makhzan ul-Garâ'ib*, p 544, ascribe the poem to Sayyid 'Alâ ud-Dîn of Awadh, with the *takhallus* 'Alâ, سید علاء الدین اودھی، an eminent saint and musician who died in A H 998 = A D 1589. In *Nigâristân* p 66, he is called 'Alâ ud-Dîn *Khurâsânî*. The author of the *Makhzan* remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Fasîh, whose name occurs in one of the verses, is probably the author.

Written in modern clear Nasta'liq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân

Not dated , 19th century

## No. 1870

foll 67 , lines 16 , size  $9\frac{3}{4} \times 7\frac{1}{4}$  ,  $8 \times 5\frac{1}{4}$ 

نل و دامن

## NAL WA DAMAN

A copy of Faydi's well-known Masnawî Nal wa Daman. See Nos 263-264

Beginning

ای در تگ و بوی تور آعار الح \*

Written in ordinary Ta'liq in four columns

Dated 11 February, 1836

(Nos 1871-1886)

fol 314 lines (centre col) 15 margl col 28

size  $10\frac{1}{2} \times 6\frac{1}{2}$   $9\frac{1}{2} \times 5$ 

A very interesting and useful collection of several poetical works by different authors bound in one volume

I Centre col fol 1<sup>b</sup>—65<sup>a</sup>

No 1871

دیوان صالح

## DÎWÂN-I SÂLIH

The Diwan of Salih According to Taqî Auhadî fol 394<sup>a</sup> Muhammad Salih was an Amir of Sultan Husayn Mirza's court. He was a native of Harat and spent his time in the company of eminent poets and scholars. Taqî on the authority of Mir Ali Shîrî Majahîs says that Salih was the son of Nawwab Amir Nur Sa'id an influential but vicious and bad tempered officer under Sultan Abu Sa'id Mirza. Salih unlike his father was a man of noble disposition.

On fol 66<sup>a</sup> we find a chronogram expressing the date A H 895 = A D 1489. According to Taqî Hashî Sprenger Oude Cat p 22 Mir Muhammad Salih died in A H 941 = A D 1534. For his life see Riyad ush Shu'ara fol 220<sup>a</sup> Makhzan ul Garab p 452 Majma'un Nafais fol 260<sup>a</sup> etc etc

The Diwan consisting of Gazals is arranged except the first two in alphabetical order.

Beginning —

ای درگاه سواد

ہا عام سوکار سار

The first alphabetical Gazal begins thus on fol 2<sup>a</sup> —

نارہ کدم نثار حود عہد و فرار حودس را

، ندۂ سوم نثارگی لالۂ عدار حودس را

The Gazals are followed by a few Qit'ahs, beginning on fol 66<sup>a</sup>

\* شاه اخوان امير بگ - سعد الح

The Dîwân ends with a few Rubâ'is, beginning on fol 67<sup>a</sup> —

\* يارب سبى كرم هجران برهيم الح

The Dîwân of Sâlih is very rare, and is not mentioned in any other catalogue

## II

Centre col

foll 69<sup>b</sup> 105<sup>a</sup>

No. 1872

ديوان اصعى

## DÎWÂN-I ÂŞAFÎ

The Dîwân of Âsafî, arranged in alphabetical order See Nos 219-220.

Beginning as usual

\* ساز آباد حدايا دل ويرانى را الح

The Gazals are followed by a Qit'ah, beginning on fol 103<sup>b</sup>

\* اصعى صعدہ ، گرفته مدار \*

and sixteen Rubâ'is, the first of which begins thus

\* اى آنكه چو مطلع رح تو مطلع دسه ،

## III

(Centre and margl col )

foll 105<sup>b</sup>—107<sup>b</sup>

No. 1873

منوى اهلى ( خراسانى )

## MASNAWÎ-I AHLÎ (KHURÂSÂNÎ)

A fragment of a Masnawî on pious life, devotion to God and good morals

The name of the poet occurs thus on fol 107<sup>a</sup>

بعلد ۱۰۰ م ده عم راهلى رد ،

چو در دسه ، ار عمر سرمايه هسه

The *Ma'nawī* opens abruptly without *ḥamd* and *basm* with the *ḥikma* *سبحان الله عرشه* beginning —

دریغ که مردم بداند که  
سبحان عرشه از سر و فریب گذشت

A second *ḥikma* fol. 10<sup>r</sup> (margin) —  
beginning —

اگر دانی حقیقت  
بدان از او بماند

The third *ḥikma* fol. 10<sup>v</sup> (margin) —  
beginning —

حمدایم بی آنکه از حد  
بماند بی دانه دل

In the list of contents given at the beginning the *Ma'nawī* is ascribed to *Abī Ḥafṣa* *سید علی* with reference to which *Abī Ḥafṣa* (One of several) two *Abī Ḥafṣa* *Abī Ḥafṣa* (see No. 231) and *Abī Khur* and are said to be poet of great merit and distinction and *Taqī Aḥlī* fol. 10<sup>v</sup> (margin) the title of *Abī Khur* and observes that the *Murshid* (fol. 10<sup>v</sup>) of the poet is very popular and effective *و صاحب و مقام بسیار و مردم را در حدیث خود خوب گفت*. It is the requisite possible that the author of the present *Ma'nawī* which contains a long *Murshid* at the end is *Abī Khur* and. Again the *Ma'nawī* immediately followed by the *Diwan* of *Abī Khur* and which in the table of contents like the *Ma'nawī* is simply designated as *Diwan* of *Abī Ḥafṣa* *سید علی* fact which strengthens the belief that the author of the *Diwan* and the *Ma'nawī* are one and the same *Abī*.

*Abī Khur* and who enjoys a wider reputation than his contemporary name *Abī Ḥafṣa* was a famous poet of Sultan Husayn Mirza. He is admitted to be the best poet of Khurasan and is said to have left a *Diwan* of three thousand verses. (See *Taqī Aḥlī* loc. cit.) According to *Taqī Ḥafṣa* Sprenger, *Oriental Catalogue*, p. 21 *Abī Khur* and died in A.H. 934—A.D. 1527. For further particulars of the poet see *Riyāḍ uḥ Ḥayāt* fol. 22<sup>v</sup> *Tuhfat uḥ Sami* fol. 106<sup>v</sup> *Suhul li Ibrahīm* fol. 97<sup>v</sup> *Khulvat ul Afkār* fol. 20<sup>v</sup> *Makhszat ul Carat* p. 39 etc.

IV

(Centre col )

foll 107<sup>b</sup> – 229<sup>b</sup>

No. 1874

دیوان اهلی

## DÎWÂN-I AHLÎ

A very rare *Dîwân* of Ahlî *Khurâsânî* (see No 1873).

Contents

Gazals in alphabetical order except the first four

Beginning

ای دل ددار از همه دد و دود دسمه  
آرا شناس و نس که حر و بیسه هرچه هست

The first alphabetical Gazal begins thus on fol 108<sup>b</sup>

دو چه مورش آن منزل که ساری جلوه گاه اینجا  
بهر جا پای بهی خواهم که گودم خاک راه اینجا

Musaddas on fol 211<sup>b</sup>, beginning

دیدم چو رفتو ای دایمهرنان بی رحم و بد و بی  
دست و گن دلی شوخ ستمگاری دعا بی

The Musaddas is a *Tadmîn* on a Gazal of Âdarî

*Mukhammasât*, being *Tadmîns* on some Gazals of Hâfiz, beginning on fol 212<sup>b</sup>

تا که خون نعطه ریرکار و صافه آدم  
و دم ار دایره عی بیرون نده آدم

The last one is a *Tadmîn* on a Gazal of HasanFards or detached verses, beginning on fol 216<sup>a</sup>

چون که برین در سر تسلیم فلک را \*

Rubâ'is, beginning on fol 227<sup>b</sup>

در خاطر ام از گدازش دیوان عم تسم  
در جان من بی سرو سامان عم تسم

V

(Centre col)

fol 230<sup>a</sup> - 273

No 1875

(سی نامه)

(SÎ NÂMAH)

There is a *lacuna* after fol 229 in consequence of which the earlier portion of this poem is missing. It opens abruptly thus —

حو بدا شد بحکم ارحب و راس  
بحرود داد اسنای هر کرا حواس

The poet's *takhallus* Husaynî frequently occurs in the work. In the table of contents the work and the author are vaguely indicated thus سی منوی or Maṣnawî by Husaynî. Several poets bearing the *takhallus* Husaynî are mentioned in the *Tadhkirah* and the most popular among them is the renowned Sufi poet Amîr Husaynî Sadat whose two Maṣnawîs *Zad ul Musafirîn* and *Kanz ur Rumuz* have been mentioned under Nos 117-120. Among the works of this Husaynî enumerated under No 117 is the سی نامه which according to Daulat Shâh p 225 the poet composed in his youth. No copy of this Sî Namah is mentioned in any catalogue nor are extracts from it given in any *Tadhkirah*.

Now the title Sî Namah means thirty letters. In the present MS there are thirty five blank spaces evidently intended for headings. From a perusal of the contents it would appear that the first of these relate to the praise of God the second is a prayer to God or *Munajat* the third in praise of the Prophet the fourth on the causes of the composition. Then follows thirty letters addressed to the beloved after which the last heading relates to the حاشیه or conclusion. Again referring to these thirty letters the poet says thus on fol 34<sup>a</sup> —

سک رشه ، دم سی گهر را که تا بردا حتم اس ناح را

حسن مصری که من بداد کردم نه سی روح بلند اناد کردم

From the circumstances narrated above I am of opinion that the present Maṣnawî is no other than the extremely rare Sî Namah of Amîr Husaynî Sadat.

In the conclusion, fol 271<sup>a</sup>, the poet calls the poem *مقتل* or "the Love-Book" in accordance with its contents, *viz*, the love-letters

توفیق خدا و جہ د ح امہ شدم طعرا کش این عشق نامہ

VI

(Centre col)

foll 273<sup>b</sup>—314<sup>b</sup>

No. 1876

سلاہ و گدا

## SHÂH WA GADÂ

The mystical Masnawî by Badr ud-Dîn Hîlâlî of Astarâbâd  
See No 1857

Beginning

ای وجود تو اصل هر م و بود هستی و بود و نه واهی بود

The title of the poem occurs thus on fol 279<sup>a</sup>

بار دیگر ر چین رسد ددا که بگو داسته ان : سلاہ و گدا

VII

(Margl col)

foll 1<sup>b</sup>—21<sup>a</sup>

No. 1877

دیوان ریاضی

## DÎWÂN-I RIYÂDÎ

The Diwân of Riyâdî, consisting of Gazals in alphabetical order with two Qit'ahs and two Fards at the end

Dr Rieu (vol III, p 1074) says that Mîr 'Alî Shîr, who mentions Riyâdî Samarqandî among the poets who died before A H 896=A D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Gazals According to Taqî Kâshî, Sprenger, Oude Catalogue, p 20 Riyâdî died in A H 884=A D 1479

He is generally confounded with his name-sake Riyâdî of Zâwah, who, according to Tuhfah-ı Sâmi, fol 109<sup>a</sup> (No 682), wrote a

poetical account of the annals of Sultan Husayn Mirza and died in  
A H 921=A D 1515

See Taqī Auhadī fol 263<sup>b</sup> Majma un Nafais fol 152<sup>b</sup> Ethé  
Bodl Lib Cat Nos 890 and 891 Pthé Ind Office Lib Cat  
No 1299 W Pertsch Berlin Cat p 894 Cat des MSS et  
Xylographes p 311 ASB Cat No 610 Buhar Lib Cat vol 1  
No 334 etc

The present copy agrees with the Buhar Lib MS and begins  
likewise thus —

صنع او ادمم که بخش کند ادراک بس

نامم - رب سال طائر ادراک بس

VIII

(Margl col)

foll 21<sup>b</sup>—71<sup>a</sup>

No 1878

دیوان سعفی

## DĪWĀN-I SAYFĪ

The Diwan of Sayfi Some biographers wrongly hold that Sayfi  
Bukhari Arudi and Sayfi Harawi were two different persons The  
fact is that Sayfi who was a native of Bukhara came to Harat  
during the reign of Sultan Husayn Mirza but subsequently returned  
to his native place The author of the Suhuf i Ibrahīm fol 383  
says that Sayfi who originally belonged to Mawara un Nahr came  
to Harat during the reign of Sultan Aḥmad Sa'id died there in A H  
909=A D 1503 and was buried by the side of Khwajah Abd Ullah  
Ansari's tomb

The author has already been mentioned in connection with his  
popular work عروض سعفی See No 846 For further particulars  
see Taqī Auhadī fol 315<sup>b</sup> Majma un Nafais foll 183<sup>a</sup>—183<sup>b</sup>  
Riyad ush Shu'ara fol 179<sup>b</sup> Makbzan ul Garā'ib p 346 etc

The author of the Suhuf i Ibrahīm adds that Sayfi's Diwan  
consists of two thousand verses The present Diwan, containing  
Gazals in alphabetical order begins thus —

ما گدگار و بدولی بی در استعمار ما

م بر ارد مگرانی بروی کار ما

The Dîwân ends with a few Qit'ahs

The persons praised by the poet are

Bâisangar, that is to say, Bâisangar Mirzâ (second son of Sultân Mahmûd Mirzâ and grandson of Sultân Abû Sa'îd) who reigned  
A H 900-909=A D 1491 1503, fol 55<sup>b</sup>

Sultân Ahmad (A H 872-899=A D 1467-1493), fol 55<sup>b</sup>.

Sultân Mahmûd (A H. 899-900=A D 1493-1494), fol 29<sup>b</sup>

Muhammad Sâlih, fol 59<sup>b</sup>

Sultân 'Alî, fol 45<sup>a</sup>

Sultân 'Ubayd, foll 42<sup>b</sup>, 41<sup>a</sup>, 53<sup>b</sup>, 65<sup>b</sup>

The Dîwân of Sayfi seems to be very rare

IX

(Margl col)

foll 71<sup>b</sup>-94<sup>a</sup>

No. 1879

دیوان بنائی

## DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215

Beginning

رهی ار لعل شیرین تو الح \*

X.

(Margl col)

foll 107<sup>b</sup>-157<sup>b</sup>

No. 1880

دیوان هلالی

## DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Gazals in alphabetical order, and a few Rubâ'is See No 228

Beginning

ای نور خدا در نظر ار دوی تو ما را آنخ \*

The Gazals extend up to the letter م, breaking off with the following line (fol 156<sup>b</sup>)

هلالی چون سپاه ادگیخ ، معنی آن کمان ابرو

نه دان آیم و تیر ملامه ، را سب ر کردم

Rubâ'is, beginning on fol 156<sup>b</sup> —

یا رب عم بیرحمی جانان نکه گویم \*

The first two lines of the first Rubâ'î are followed by a *lacuna*

XI

(Margl col)

fol 158<sup>b</sup> — 188<sup>b</sup>

No. 1881

دیوان حیدر

## DÎWÂN-I HAYDAR

The *Diwân* of Haydar ı Kalûj, arranged in alphabetical order  
See No 234

Beginning —

مائیم که کس بیست نه چارگی ما

اے ار ندد لطف تو عشقوارگی ما

The first *Gazal* in No 234 is the second here

This copy of the *Diwân* ends with a few *Mubhammasât* beginning on fol 186<sup>b</sup> —

گشتم ر کوی آن لب پیمای شکی خدا

عشقیوں عرب ار وطن حویشتی خدا

XII

(Margl col)

fol 188<sup>b</sup> — 208<sup>a</sup>

No. 1882

دیوان شوقی

## DÎWÂN-I SHAUQÎ

The *Diwân* of Shauqî

Several *Shauqîs* are mentioned in the *Tadhkirahs*, but none of the verses quoted therein are found in the present *Diwân* Shauqî Tabrizî, who, on account of his long stay at Harât, is also known as *Shauqî Harawî*, was a descendant of Khwâjah Rashîd ud Dîn Muhammad Wazîr. He wrote a good *Nasta'liq* hand, and held the

post of a writer under Sâm Mirzâ. He accompanied the emperor Humâyûn to Kâbul, and died there in A.H. 954=A.D. 1547. See Taqî Kâshî, Sprenger Oude Catalogue, p. 22. This Shauqî of Tabriz, says the author of the Şuḥuf-i Ibrâhîm, fol. 461<sup>b</sup>, left a Dîwân of four thousand verses, consisting of Qaṣîdahs, Ġazals and Rubâ'îs, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sultân Ḥusa'yn Mirzâ, and died in A.H. 963=A.D. 1555.

The Dîwân consisting of Ġazals in alphabetical order except the first one, and a few Rubâ'îs, begins thus:—

ای کرمت بجرم ما خسته دلان کشیده خط  
لطف و کرم گراین بود برطرفیم از سخت

Beginning of the Rubâ'îs ; fol. 206<sup>a</sup>.

دردا که اسیر فرقت یار شدم  
فریاد که مکررم ز دیدار شدم

XIII.

(Margl. col.)

fol. 208<sup>b</sup>—226<sup>a</sup>

No. 1883

دیوان سهیلی

## DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Nizâm ud-Dîn Aḥmad, who, according to the author of the Şuḥuf-i Ibrâhîm, fol. 384<sup>a</sup>, adopted the *takhalluṣ* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the Chaghtâ'î sect of the Turkish tribe. Almost all his biographers hold that he died in A.H. 907=A.D. 1501 ; and the author of the Şuḥuf adds that Suhaylî died at the age of eighty-five. He must have been born, then, in A.H. 822=A.D. 1419. He was the Wazîr of Sultân Ḥusayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Ḥusayn Wâ'iz Kâshifî, dedicated his popular work Anwâr Suhaylî to our poet. He is also the author of a Turkish Dîwân and a Maṣnawî poem Laylâ wa Majnûn, also in Turkish. According to the author of the Şuḥuf *loc. cit.*

Suhayl's Persian *Diwan* consists of about two thousand *Bayt*. For his life and works see *Majma' un Nafa'is*, fol 182<sup>a</sup>, Sprenger, Oude Cat p 572, Ette, Bodl Lib Cat Nos 981-983, Rieu, u, p 756, A S B Cat. No 643, Riyad ush *Shn ara*, fol 179<sup>b</sup>, etc

The present *Diwan*, which is only an abstract, consists of some Gazals in alphabetical order with some *Qit'ahs*, *Ruba'is* and *Fards* at the end.

Beginning — .

حواس دوال نسب عدا بخش جان ما

راں حواس دواله ایسب رنای در دهل ما

XIV (Margl col) foll 226<sup>b</sup>—229<sup>b</sup>

No. 1884

دیوان نودی

DÎWÂN-I NAWÎDÎ .

A fragment of a *Diwan* by *Nawidî* consisting of a few *Gazals* in alphabetical order

Beginning —

گر شرح دهم درد گرفتاری خود را

تسکین دهد آن شرح حفا کاری خود را

Several poets bearing the *takhallus* *Nawidî* are mentioned in the *Tadkirahs*, but none of the verses quoted there are found in the present fragment. The last *Gazal* here is the one ending in the letter ت it is followed by an extensive *lacuna*, and it is impossible to say how many folios are missing. Of the several *Nawidîs*, two are very popular and are said to have left *Diwâns* and *Maghawis*. One is of *Nishâpûr*, who at first entered the court of *Sultân Husayn* and then came to *India* and attached himself to the services of the emperor *Humâyûn*. He died, according to *Badâ'unî* iii, p 377, in A H 973=A D 1565. See also *Malhazan ul Gara'ib*, p 891, *Buhâr Lib Cat* vol 1, p 339. See also No 1881 where a copy of his *Diwan*, quite different from the present, is noticed. The other is *Khawâjah Zayn ul 'Âbidîn 'Abdî Beg*, who adopted the *takhallus* 'Ahdî and also *Nawidî*. He was from *Shiraz* and was especially well versed in

Maṣnawî. He composed two *Khamsahs* in imitation of Nizâmî, and wrote two *Dîwâns*, in the first of which he adopts the *takhalluṣ* Nawîdî and in the second, 'Abdî. He also left a Maṣnawî entitled جام جمشید, and died at Ardabîl in A.H. 988=A.D. 1580. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 37. See also Rieu Sup., No. 307.

XV.

(Margl. col.)

foll. 230<sup>a</sup>—246<sup>b</sup>

No. 1885

دا نامہ

## DAH NÂMAH

A Maṣnawî poem consisting of ten love letters addressed by an imaginary lover to his beloved.

Author: Auḥadî اوحدى .

The earlier part of the Maṣnawî is missing in consequence of a *acuna* after fol. 229<sup>b</sup>, and the poem opens thus abruptly:—

ترنجش را ز یاد بد مکن پست  
بخواری بد سکالش را ببر دست

The author, Shaykh Rukn ud-Dîn Auḥadî, who died in A.H. 738=A.D. 1337, has already been mentioned in connection with his *Dîwân* and his other Maṣnawî جام جم . See Nos. 134–136.

In the beginning the poet says that he wrote the Maṣnawî at the request of the Wazîr Wajîh ud-Dîn Shâh Yûsuf, a grandson of the celebrated Naṣîr ud-Dîn Ṭûsî (d. A.H. 672=A.D. 1274) to whom he refers thus:—

وجیه دین و دولت شاه یوسف  
که دارد زینت پنجاه یوسف  
نصیر الدین طوسی را نبیره  
که عقل از فطنت او کشت خیره

It would appear from the following line at the end, fol. 246<sup>a</sup>, that another title given by the poet to the work is منطق العشاق .

چو دیدم در سخن خیر الکلامش  
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ۵ and ۶, that is to say, A H 706=A D 1306

XVI.

(Margl col)

foll 247<sup>b</sup>—290<sup>a</sup>

No 1886

فراق نامه

## FIRÂQ NÂMAH

The "Book of Separation," a Maṣnawî poem

Author Salmân سلمان See No 147

Beginning —

بنام جدائی که تاثیر حاک  
بر آمیخت این جوهر حال پاک

The poet wrote the work for his royal patron Sultân Uways, completing it in A H 761=A D 1360 See Ricu u p 623 Ethe Ind Office Lib Cat, No 1243 etc

Written in beautiful Nasta liq within gold borders

Not dated 17th century

Seals of the late ex kings of Oude are found at the beginning and end of the copy

No. 1887

foll 495 lines 17 size 14½×8½ 10½×5½

هفت گنج

## HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfi and Zahir

There is no preface and the MS opens abruptly with the following defective heading in red —

..... عربی شعراری و ان مشتمل است بر پنجاه حرانه -  
حرانه اول از گنج دوم من کتاب هفت گنج و بعد در توحید حصرت  
رب العزت و اقدس مطلق و کرم برحق \*

The above is followed by the commentary on the first Qaṣīdah of 'Urfī, thus:—

ای متاع درد در بازار جان انداخته آنج - بدانکه ای بالکسر کلمه  
نداست و ندا بکسر نون بمعنی آواز کردن آمده \*

It would appear from the title *هفت گنج* that the entire work consists of seven sections, termed *Ganj*. The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively *راحت افرا* and *بهجت افرا*. or the second *Ganj*, consisting of fifty *Khizānah*, comprises a commentary on fifty select Qaṣīdahs of 'Urfī (occupying foll. 1<sup>a</sup>—257<sup>b</sup>), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS. abruptly resumes with the sixth *Ganj* (*بهجت افرا*) on fol. 258<sup>a</sup>, containing a commentary on Zāhīr. It consists of seventy-four *Khizānah* (containing a commentary on an equal number of select Qaṣīdahs of Zāhīr), and sixty-two *Ṣandūq* (commentaries on sixty-two miscellaneous poems of the poet, such as Tarkīb-bands, Qit'ahs, etc., etc.).

The first *Ṣandūq* begins thus on fol. 439<sup>b</sup>:

زمانه داور و کشور کشای نصرت دین آنج \*

The MS., defective at the end, breaks off with the following words:—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شین دامنش  
راجع بکسوت ممدوح است \*

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1888

foll. 94; lines 17; size  $12 \times 7\frac{3}{4}$ ;  $8\frac{1}{2} \times 5\frac{1}{4}$

ایجاز مفاتیح الاعجاز

ÎJÂZ-I MAFÂTÎH UL-I'JÂZ

An epitome of Muḥammad bin .Yahyâ ul-Lâhijî's *Mafâtîh ul-I'jâz*—a well known commentary on the *Gulshan-i Râz* of Maḥmûd Shabistarî (see No. 123).

Beginning —

الحمد لمن له الحمد في الأول والآخرة والصلوة والسلام على سمس  
الرسالة الحج \*

The name of the present commentator wrongly given in the preface, is محمد بن محمود الملقب بديدار Muhammad bin Mahmud, entitled *Didâr* —

چنین گوید عنید الله اصرار و مملوک الانرار محمد بن محمود  
الملقب بديدار \*

In my opinion the name *Didar* as given above, is a mistake for *Dihdar*, i. e., Muhammad bin Mahmud, entitled *Dihdâr*, (d 1016=A. D. 1607) who adopted the *takhallus* Fani and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos 1516-1532. The author of the *Riyad uah Shu'ara*, fol 296<sup>b</sup>, says that Muhammad *Dihdar* Fani left besides several other works, a commentary on the *Gulshan-i Râz*, and it seems very probable that no other than the present work is meant by the author of the *Riyâd*.

In the preface Muhammad *Dihdar* (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless Nasta'liq with many clerical mistakes

Dated 18 Ramadan, A. H. 1248

Scribo عند الرحمن حان

The following note, dated 2 Jumâdâ II, A. H. 1276, is found on a fly leaf at the beginning —

در سه شنبه ۲ جماد الثانی سنه ۱۲۷۴ هجری ار متروکه مفتی  
مروکی لطف رسول صاحب کتاب یدی بحکم الدس حسن قادری در آمده \*

No. 1889

fol 136 lines 14 size 8½ × 5 6½ × 3½

دیوان نظری

DÎWÂN-I NÂZÎRÎ

A copy of Nazîrî's (d A. H. 1021=A. D. 1612) *Diwan*, consisting of *Qasidahs*, *Tarkib bands*, *Tarjî'bands*, *Qit'ahs*, etc. See Nos 276-278.

Beginning:—

ای جلالت خلوت از اغیار تذهبا ساخته النخ \*

Written in ordinary Nīm-Shikastah.

Dated 6th Dul-hijjah, A.H. 1186.

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân and Sayyid K̲h̲w̲urshîd Nawwâb are found at the beginning and end of the copy.

### No. 1890

foll. 353 ; lines 14 ; size  $8\frac{1}{2} \times 4\frac{3}{4}$  ;  $6 \times 3$

The Same.

A damaged and modern copy of Nazîrî's Dîwân.

Beginning with Gazals, alphabetically arranged:—

إذا ما شئت أن تحبني النخ \*

Rubâ'îs, fol. 203<sup>a</sup> ; beginning:—

از دوست منادیست النخ \*

Qaṣîdahs, fol. 216<sup>b</sup> ; beginning:—

ای جلالت خلوت از اغیار النخ \*

Tarkîb-bands, fol. 243<sup>b</sup> ; beginning:—

کشتی تن شده طوفان زده عصیانم النخ \*

Written in ordinary Ta'liq.

Not dated ; 19th century.

### No. 1891

foll. 241 ; lines 15 ; size  $8\frac{3}{4} \times 5\frac{1}{2}$  ;  $6 \times 2\frac{3}{4}$

محمود و ایاز

MAHMÛD WA AYÂZ

A copy of Zulâlî K̲h̲ânsârî's well-known poem Maḥmûd wa Ayâz.  
See No. 282, I.

Beginning as usual —

بنام آنکه محمودش ابار است اله \*

Written in fair Nasta'liq within gold borders with an illuminated head piece

In the colophon, dated 25th Dul hijjah A H 1088, the scribe محمد اشرف ابن محمد شرف الکشمیری says that he transcribed the copy for one Mirzâ Yûsuf.

No. 1892

fol 51, lines 12, size  $7\frac{1}{2} \times 4$   $5\frac{1}{2} \times 2\frac{1}{2}$  \*

The Same

A fragment of *Zulâli s Mahmûd wa Ayaz*

Many folios are missing from the beginning as well as in several other places, and the MS opens abruptly thus —

نه بدنهانی میاں آر و محمود اله \*

Corresponding with fol 94<sup>b</sup>, line 3 of the preceding copy

*Lacunæ* after fol 6<sup>b</sup>, 11<sup>b</sup>, 31<sup>b</sup>, 44<sup>b</sup> and 51<sup>b</sup>

Written in fair Nasta'liq

Not dated, 18th century

No. 1893

fol 200, lines 15, size  $10 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان نقی

## DÎWÂN-I NAQÎ

A copy of 'Alî Naqî's *Diwan* See No 271

There are numerous chronograms in the work, but the one on fol 61<sup>b</sup> (which seems to be the latest), expressing the date of the death of Imâm Qulî Beg in A H 1020 = A D 1611, suggests that Naqî was still alive in that year

The present copy contains a larger collection of Naqî's poems  
Contents —

1. Qaṣīdahs; beginning on fol. 1<sup>b</sup>:—

زهر و تریاک که در حقه نفع و ضرر است  
یا گل و خار که در باغچه خیر و شر است

2. Tarkīb-bands, Tārīkh̄s, etc., beginning on fol. 44<sup>b</sup>:—

ای برخ بادشاه کشور حسن  
وی بقدر سرور ناز پرور حسن

3. Ġazals in alphabetical order, beginning as in No. 271; fol. 61<sup>b</sup>:—

ای نام همایونت طغراچه فرمانها الخ \*

4. A Qaṣīdah, on fol. 146<sup>b</sup>; beginning:—

دم از انا فتحنا میزند فتح شهنشاهی الخ \*

5. Muqatta'ât, mostly chronograms; beginning on fol. 149<sup>a</sup>:—

از خون حجابی خط بند دکران الخ \*

6. Rubâ'is; beginning on fol. 160<sup>a</sup>:—

رفتی تو و شد سیاه عالم در چشم الخ \*

Written in ordinary Nasta'liq, within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1894

fol. 378; lines 22; size  $10\frac{3}{4} \times 5\frac{3}{4}$ ;  $8\frac{1}{4} \times 3$

ریشی نامه

## RĪSHĪ NĀMAH

A poetical account of the Rīshīs or saints of Kashmīr from their origin down to the author's time.

Author: Bahâ ud-Dīn with the *takhalluṣ* Bahâ المتخلص بهاء الدين . به بها

Beginning:—

ای جهان مظهر صفات ترا  
وی صفات شیون ذات ترا

The first few folios are devoted to the praise of God, the Prophet, the early *Khalifahs*, the twelve *Imâms*, and the great saint *Shaykh* 'Abd ul Qâdir Gilanî. The account of the *Rishis* begins, fol 9<sup>b</sup>, with *Shaykh* Nûr ud Dîn 'Alamdâr i Kashmîr. His father Salar was married to a woman named صدور. Salar became the father of two sons *Shash* and *Kandarû*, both of whom turned out thieves. Subsequently, in A H 779 = A D 1379 Salar was provided with a third son called رشى, who later on became known as Nur ud Dîn, the first *Rishi* of Kashmîr.

The work consists of three *Daftar*, the first of which is devoted to the account of Nur ud Dîn his followers and contemporaries.

The second *Daftar*, containing an account of *Shaykh* Hamzah and some other *Rishis*, begins thus on fol 116<sup>b</sup> —

برکش ای مرع حوش ترانۀ عشق  
یک دوائی حوش از مسانۀ عشق

The third *Daftar* deals with an account of the great saint *Shaykh* 'Ahd ul Qâdir Gilanî and the *Shaykhs* of his *silsilah* at Kashmîr, beginning on fol 251<sup>b</sup> —

ای بهادتر دگر سر کس  
روسی طلبه های ادب کس

The work seems to be a poetical version of, or mainly based on, the *Rishi* Namah of Mulla Nasib (see Rieu i p 300) who according to Rieu iii, p 1085, died in A H 1047 = A D 1638.

Written in ordinary *Ta'liq* within coloured borders with a coloured head piece at the beginning of each *Daftar*.

Scribe انراعم قادری بن میر احمد شاه (see foll 115<sup>b</sup>, 250<sup>a</sup> and 378<sup>a</sup>)

Dated A H 1284 1285

No. 1895

fol 6, lines 25 (centre col), margl col 48 size  $8\frac{3}{4} \times 5\frac{1}{2}$ ,  $8 \times 4\frac{1}{4}$

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the *Diwan* of Mullâ Nadim Gilanî, arranged in alphabetical order

Beginning:—

تا باغ از رخ تو شناسد شمیم را  
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gîlân) was a poet of great merit, so much so that, says the author of the *Majma'un-Nafâ'is*, fol. 473<sup>b</sup>, the distinguished poet Hâjî Muḥammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim. He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Naẓîrî Nishâpurî (d. A.H. 1021=A.D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna. He returned to Persia during the reign of Shâh Şafî Şafawî (A.H. 1038-1052=A.D. 1629-1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers. The author of the *Natâ'ij ul-Afkâr*, p. 431, says that the poet died towards the middle of the eleventh century A.H. Nâdim is said to have left only Ġazals, and Ṭâhir Naşrâbâdî, fol. 139<sup>a</sup>, observes that he has seen one thousand verses of the poet. The *Dîwân* of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

“انتخاب دیوان میرزا ابوتراب نادیم گیلانی علیه الرحمة”

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222; *Riyâḍ ush-Shu'arâ*, fol. 416<sup>a</sup>; *Nishtar-i 'Ishq*, p. 1855; *Makhzan ul-Garâ'ib*, p. 919.

Written in small Nasta'liq.

Not dated; 18th century.

No. 1896

fol. 252; lines 14; size  $10\frac{3}{4} \times 5\frac{3}{4}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$

کلیات منیر

## KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (d. A.H. 1054=A.D. 1644).

Mullâ Munîr has already been mentioned in connection with his work شرح قصاید عرفی (see No. 259) and کارنامه (see No. 872, fol. 313<sup>b</sup>).

For his other works see No 872, foll 97<sup>a</sup>, 114<sup>a</sup>, 124<sup>a</sup>, 126<sup>i</sup>, 128<sup>a</sup>, 129<sup>b</sup>, 310<sup>b</sup>, 323<sup>b</sup>, 328<sup>a</sup> and 330<sup>a</sup>

The MS begins with a defective preface some folios are missing at the beginning

It opens thus —

..... علوی برداخته ..... و ترکیب احسام سہلی ساختہ  
و عیقہ دل را اردن سخن بشکفایدہ الہ \*

In the preface Munir, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz, Qasidah, Tarkib, Tarji', Qit'ah, Gazal, Rubâ'i and Maynawi. He then mentions poets especially versed in some particular class or classes of poetry. Among such poets he particularly mentions Radd ud Din Nishâpûrî, Kamâl Isfahânî, Amîr Khusrâu, Salmân Sâwajî, 'Assâr Tabrizî, Kamâl Khujandî, Kâtibî Nishâpûrî, Hasan Dîblawî, and Âsafi Harawî. He then adds that in A.H. 1015=A.D. 1635 he came from Lâhaur to Akbarâbâd, where he met several poets, such as Khwâjah Shâdiq Harawî, Muhammad Hakim, and Mirzâ Jalâl. The last, he says, wrote a preface to some of his (Munir's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a Kulhyât, and that when he came from Bengal to Jaunpûr in A.H. 1050=A.D. 1640 he fulfilled his desire. He styled this collection کلمات اولی or the "First Kulhyât", and says that his future compositions will form the کلمات احرا or the "Last Kulhyât". He adds that he divided the present Kulhyât into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on foll 9<sup>a</sup> and 9<sup>b</sup>, contain the names of the works included in this "First Kulhyât".

This preface is identical with the one found in No 872, fol 124<sup>a</sup>.  
Contents —

1 قصائد, beginning on fol 10<sup>a</sup> —

ای عم حزن در دل اہل وفا انداختہ

آنسی در خان و مان صبر ما انداختہ

2 مقطعات, fol 39<sup>a</sup>, beginning —

محمد عربی کر لطائف طبعش \*

3 ترجیعات, fol 47<sup>b</sup>, beginning —

ساقی دہدہ آن چشم و چراغ دل مارا الہ \*

4. مسدس or ترکیب بند , fol. 49<sup>b</sup> ; beginning:—

باز خون در دام از جود ستمکاری هست الخ \*

5. غزلیات , in alphabetical order ; beginning on fol. 50<sup>b</sup> :—

ای جلوۀ جمال تو حیرت فزای ما الخ \*

6. مفردات , fol. 82<sup>b</sup> ; beginning:—

ای چشم تو تعلیم ستم داد و ستم را الخ \*

7. Rubâ'is, fol. 84<sup>a</sup> ; beginning:—

احمد که بهشت گویدش ( torn )

جاروب کشد بروضۀ او بال ملک ،

8. Sawâd-i A'zam, beginning on fol. 98<sup>a</sup> :—

بنام راز دار شب نشینان الخ \*

9. Mazhar-i Kul, beginning on fol. 128<sup>a</sup> :—

بنام فیض بخش دانش آموز الخ \*

10. Âb wa Rang, beginning on fol. 157<sup>a</sup> :—

الهی آب و رنگ ده ( این ) سخن را الخ \*

11. Sâz wa Barg ; beginning on fol. 164<sup>b</sup> :—

خداوند ..... آشناده

سخن را ساز و برگ مدعاده

12. May Khânah ; beginning:—

بود بر لب آشناء قدح الخ \*

13. Mir'ât ul-Khayâl ; beginning on fol. 175<sup>a</sup> :—

ای سخن آئندۀ دار نام تو الخ \*

14. Bayt ul-Ma'mûr ; beginning on fol. 179<sup>a</sup> :—

الهی از در فیض مکن دور الخ \*

Three Maṣnawîs, viz., نور و نار and درد و الم - بخت بلند , enumerated in the circle, are not found in the body.

*Prose pieces*

15 Munāẓarah 1 'Anā'ir (see No 872, fol 319<sup>b</sup>),  
beginning on fol 183<sup>b</sup> —

آغار سخن بعام جهان آوردی که عالم کور و فساد را الهی \*

16 Munāẓarah 1 Tig wa Qalam (see No 872,  
fol. 323<sup>b</sup>), beginning on fol 191<sup>b</sup> —

بعد از سپاس داری که خیر شهادت توحیدش الهی \*

17. Munāẓarah 1 Rūz wa Shab (see No 872,  
fol 328<sup>a</sup>), beginning on fol 199<sup>b</sup> —

..... اداء سپاس اوردی که چهره روز را از برتو مهر  
بر ابروخته الهی \*

18 Mātām Kādah, beginning on fol 203<sup>b</sup> —

این نامه ..... یارب

.....

.....

ار مامیل خطاب مامکده یارب

19 Nik'āt (see No 872, fol 330<sup>a</sup>), beginning on fol 211<sup>b</sup> —

الهی دمرد همه نمایش .... چهره حسن ابروخته الهی \*

20 Mahātīb, beginning on fol 211<sup>b</sup> —

مررار شناسل سخن دهفته نماد که مکانی که از زبان حدیو پاک

زبان الهی \*

21 Ruqa'āt, beginning on fol 226<sup>b</sup> —

آغار سخن بعام سخن آوردی که زبانها را با سخن آشنا ساخته

الهی \*

22. Matālib 1 Muhtalif, beginning on fol  
237<sup>a</sup> —

تعمیت نوروز — جم ازانی نشاط مزده میدهد الهی \*

23 Dibā'chah 1 Majmú'ah 1 Maṣnawiyât  
or preface to the collection of Maṣnawis, beginning on fol 213<sup>b</sup> —

دباجه سخن ستایش ابروس که گویند بخش زبان الهی \*

Written in fair Nasta'liq within coloured borders. The date of transcription, given on fol. 182<sup>b</sup>, is the 22nd regnal year of 'Âlamgîr i.e., A.H. 1090. A seal bearing the inscription محمد داود انجو الحسني الحسيني, and containing the same date, is found in several places. It is doubtful if this Muḥammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhikan Khân who, according to Ma'aṣir ul-Umarâ, fol. 162<sup>b</sup>, was a distinguished Amîr under 'Âlamgîr, who made him the Şûbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off.

Scribe: عطاء الله ولد دوست بیگ .

### No. 1897

fol. 157; lines 15; size  $9\frac{3}{4} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{3}{4}$

دیوان قدسی

### DÎWÂN-I QUDSÎ

A copy of Ḥājî Muḥammad Jân Qudsi's Dîwan. See Nos. 308-310.

Beginning with Qaṣîdahs, fol. 1<sup>b</sup> :—

من آن نیم که کنم سرکشی ز تیغ جفا آنخ \*

Tarkîb-bands and Tarjî'-bands; beginning on fol. 86<sup>a</sup> :—

ای دل چه شوی شاد که ایام بهار است آنخ \*

Gazals in alphabetical order; beginning on fol. 94<sup>b</sup> :—

داده عشقم بادهٔ تابى (نابى read) که میسوزد مرا آنخ \*

Rubâ'is; beginning on fol. 133<sup>b</sup> :—

مردان همه برگ ترک عالم سازند آنخ \*

The MS. ends with a Maṣnawî in praise of Shâhjahân; beginning on fol. 152<sup>a</sup> :—

در اثنای هر عهد از روزگار آنخ \*

The contents and arrangement in the present copy closely agree with those in No. 309.

The MS is damaged, and also worm eaten towards the end  
 Written in fair Nasta'liq  
 Not dated, 19th century

## No. 1898

foli 202, lines 15, size  $8\frac{1}{2} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم

## DÎWÂN-I KALÎM

A copy of Abû Tâlib Kalîm's Diwan containing Gazals in alphabetical order and Rubâ'is See Nos 314-315

Beginning as in No 315 —

دل کردم مستی عاقبت رهد و بانی را اله \*

The Rubâ'is, seventy nine in number, begin as in No 315 —

هر چند که مرد قول اله \*

Written in fair Nasta'liq within gold and coloured borders with an illuminated head piece and a double page 'Unwân

Not dated, 19th century

Presented by Gulâm Waris, 8th March, 1918

## No. 1899

foli 108, lines 19, size  $8\frac{1}{2} \times 4\frac{1}{2}$ ,  $6\frac{1}{2} \times 3$

قصاید مسیح

## QASÂ'ID-I MASÎH

A collection of Masîh's Qasâ'id The poet and his Diwân have been noticed under No 320

The Qasîdahs, arranged alphabetically, begin thus —

ای ر بهار نفس ساخته قوت ضیا

مصل حوایسب هل این در نفس خوش ترا

Qasîdahs in praise of the following kings are found in the present copy —

Shâh 'Abbâs, foll. 3<sup>b</sup>, 20<sup>b</sup>, 100<sup>a</sup>.

Muḥammad Quṭub Shâh, foll. 20<sup>b</sup>, 22<sup>a</sup>.

Akbar, fol. 19<sup>a</sup>.

Folios have been misplaced in several places.

The Qaṣîdahs are followed by a few Rubâ'is.

Written in fair Nasta'liq.

Dated 7 Jumâdâ I, A.H. 1064.

## No. 1900

foll. 295 ; lines 15 ; size  $9 \times 5\frac{1}{4}$  ;  $6 \times 3\frac{1}{4}$

دیوان مکتوم

## DÎWÂN-I MUḤTARAM

Several poets bearing the *takhalluṣ* Muḥtaram are mentioned in Taḍkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll. 101<sup>b</sup>, 112<sup>b</sup>, 133<sup>b</sup>, 221<sup>a</sup>, 233<sup>b</sup>) and Aurangzib (see fol. 104<sup>b</sup>). Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other, A.H. 1066=A.D. 1655, are found on fol. 283<sup>a</sup>. In two places, foll. 101<sup>a</sup> and 259<sup>b</sup>, he mentions the poet Ṣâ'ib, who died in A.H. 1088=A.D. 1677.

Contents:—

(1) Ġazals in alphabetical order ; beginning on fol. 1<sup>b</sup>:—

ای که بخود نداده ره عشق تو قال و قیل را  
سوخته برق غیریت شـ پـر جبـرئیل را

(2) Tarjî'-bands and Tarkîb-bands ; beginning on fol. 270<sup>a</sup>:—

لک الحمد ای کریم حی اکبر  
ز قدرت کرده عالم را مذکور

(3) Rubâ'is ; beginning on fol. 284<sup>a</sup>:—

آنجا که بود پرتو انوار جمال \*

Written in ordinary Nasta'liq within coloured borders.

Dated A.H. 1191.

Scribe : مهاند.

## No. 1901

fol 134, lines 14, size  $8\frac{1}{2} \times 4\frac{1}{2}$ ,  $6\frac{1}{2} \times 3$

دیوان محترم

## DÎWÂN-I MUHTARAM

This Diwân, quite different from the preceding (No 1900), seems to be a separate collection of the same Muhtaram's poems. He refers to Aurangzib on fol 61<sup>a</sup> thus —

کشتی صر کسی گر شکند طوفان حووع  
شاه اورنگ ریب اورا قوت ار لکبر دهد

In the following last line of the last Rubâ'i he gives A H 1091 = A D 1680 as the date of the birth of his son Muhtasham —

حق محترمی نه محترم عیدی داد  
تاریخ تولدش اران شد رمضان

The numerical value of رمضان = 1091

The present Diwan consists of Gazals in alphabetical order and a few Rubâ'is

Beginning of Gazals, fol 1<sup>b</sup> —

بهر ایماء مسمی چو شد ار اسم جدا  
گشت بر نخته توحید الف انگشت نما

Rubâ'is, beginning on fol 133<sup>a</sup> —

مقطع اند آمد اسب مطلع ارلسب الح \*

Written in ordinary Nasta'liq.

Not dated, 19th century

## No. 1902

fol 54, lines 15, size  $8\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 3\frac{1}{2}$

نظم نیک

## NAZM-I NIK

A versified grammatical tract on Arabic conjugation

Author 'Ismat Ullah عصمت الله .

Beginning:—

کریم صرف کن دلهای ما را  
بذکر اسم پاکت از هواها

It would appear from the author's statement, foll. 3<sup>b</sup>–5<sup>a</sup>, that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Hakim, from whom he, in a short time, learnt all that he wanted to learn. ' At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5<sup>a</sup>, is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'liq.

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزه علی.

### No. 1903

' foll. 55; lines 17; size 9×5; 7¼×3

پدمآوت

### PADMÂWAT

A fragment of Bazmî's (d. A.H. 1073=A.D. 1662) well-known Maṣṇawî Padmâwat. See No. 297.

The copy is defective at the beginning; many folios are missing. It opens abruptly thus:—

در دهر ز عافیت نشان نیست  
وین می بسبوی آسمان نیست

Corresponding with fol. 40<sup>b</sup>, line 2 of No. 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân:

”کتاب رتپدم من تصنیف نواب باقی خان“ \*

Written in careless Ta'liq.

Dated 24 Muḥarram, the sixth regnal year of Muḥammad Shâh.

## No. 1904

fol. 76; lines 17; size  $9\frac{1}{2} \times 6$ ;  $8 \times 4$

دیوان غنی

## DĪWÂN-I ĠANĪ

A very modern and carelessly written copy of Ġanī's Diwân.  
See Nos. 334-335.

Beginning with Ġazals in alphabetical order:—

جنونی کو کہ از قید خرد الی \*

Rubâ'is, beginning of fol. 61<sup>a</sup>:—

چون نیست در انداد گیم الی \*

Miscellaneous; beginning on fol. 67<sup>a</sup>:—

داغ نتوان بر سرین آن سبکو سوختن الی \*

At the end is found a biographical account of the poet, copied from the Majma' un-Nafâ'is of Ārzû.

Written in a careless Ta'liq.

Not dated; 19th century.

## No. 1905

fol. 108; lines 15; size  $7\frac{1}{4} \times 4\frac{1}{4}$ ;  $5\frac{1}{2} \times 3$

دیوان شمسى

## DĪWÂN-I SHAMSĪ

A very rare copy of Shamsī's Diwân.

The poet, who adopts the *takhalluṣ* Shamsī, gives his name, fol. 41<sup>b</sup>, as Rashīd رشید, and in the colophon, fol. 107, his name is given as شاه محمد رشید شمس الحق Shāh Muḥammad Rashīd Shams ul-Ḥaq.

Āzād in his Maâṣir ul-Kirām (No. 723) fol. 88<sup>b</sup>, calls the author Shaykh 'Abd ur-Rashīd and gives the following account: Shaykh 'Abd ur-Rashīd of Jaunpūr, entitled Shams ul-Ḥaq رشید شمس الحق, was a great saint and scholar. He was a pupil of Shaykh Faḍl Ullah and a disciple of his own father Shaykh

Muhammad Mustafâ, son of Shaykh Muhammad bin Shaykh Nizâm ud-Dîn Amîdawî. In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaykh Muhyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor Shâh Jahân sent one of his servants for the Shaykh the latter refused to leave his abode. He is the author of several valuable works such as :—

رشیدیه در فن مناظره \*

زاد السالکین \*

شرح اسرار الخلوة که مختصریست از ابن عربی \*

رساله محکوم مربوط ترجمه بعض مواضع کلام ابن عربی \*

حواشی متفرقه بر شرح مختصر عضدی \*

حواشی فارسی بر کافیه \*

مقصود الطالبین در اوراد و وظائف \*

دیوان شعر فارسی \*

He adopted the *takhallus* Shamsî. He died in the midst of his morning prayer on Friday, the 9th of Ramadân, A.H. 1083=A.D. 1672. See also *Tadkirah-i 'Ulamâ-i Hind*, p. 119.

The *Dîwân* consists of Şufic poems :

Contents :—

Gazals in alphabetical order ; beginning :—

ای صفات و ذات ( تو ) برتر بود زادراکهها

نیست مدحت از زبانم غیر لا احصى ثنا

*Qit'ahs* ; beginning on fol. 64<sup>a</sup> :—

اگر بوقت جوانی چو پیر باشی تو الخ \*

*Mukhammasât* and miscellaneous poems ; beginning on fol. 65<sup>b</sup> :—

بهر سو بنگرم حسن و جمال او بود پیدا الخ \*

Riddles, fol. 67<sup>b</sup> ; beginning :—

پرسیدمش چه نام تو ای رهنمای حق الخ \*

*Rubâ'is*, alphabetically arranged ; beginning, on fol. 69<sup>a</sup> :—

کی آنکه بروز و شب پناهی تو مرا \*

Arabic Rubâ'is, beginning on fol. 85<sup>b</sup> —

مدحی علی مدح الخلابی فایق النج \*

Tarji'bands and miscellaneous poems, fol 86<sup>a</sup>, beginning —

لی خدا یک لحظه ملرا رو نما النج \*

There are some Hindi poems at the end.

Written in fair Nasta'liq.

Not dated, 18th century.

On the title-page the MS is wrongly endorsed as

دیوان شمس تبریزی \*

No. 1906

fol. 5, lines (centre col) 24, margl col 47, size 9½ × 5½, 5½ × 2½

دیوان راقم

DÎWÂN-I RÂQIM .

Selections from the Diwân of Râqim

Beginning —

چنان حوش محدد گرم دارد آشنائی را

که گر صد سال دور افتم نمی بهم جدائی را

Mirzâ Muhammad Sa'd ud Dîn, poetically surnamed Râqim, was the son of Khwâjah 'Inâyat Ras Râqim المتخلص به راقم ابن خواجه عنایت. He came to India during the reign of Shâh Jahân, and enjoyed the warm favour of Islâm Khân. Subsequently he returned to Persia, and through the influence of Muhammad Beg I'timâd ud-Daulah was appointed by Shâh Sulaymân Safawî (A.H. 1078—1105=A.D. 1667—1693) Wazir of Harât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the Natâ'ij ul Afkâr, p. 178, says that Muqimâ-i Ihsân of Mashhad, 'Azîmâ-i Nishâpûrî and Shaukat Bukhârî enjoyed his special favour.

A copy of Râqim's Diwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, Oude Catalogue, p. 540, showing that the poet was still alive in that year. For further particulars see Riyâd ush Shu'arâ, fol 160<sup>a</sup>, Suhuf-i Ibrâhîm,

fol. 349<sup>b</sup>; Majma' un-Nafâ'is, fol. 157<sup>a</sup>; Makḥzan ul-Ġarâ'ib, p. 290.  
See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet's Ġazals, arranged in alphabetical order.

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta'liq.

Not dated; 18th century.

### No. 1907

fol. 291; lines 27; size  $11\frac{1}{2} \times 7$ ;  $9 \times 3\frac{3}{4}$

دیوان صائب

### DÎWÂN-I ŞÂ'IB

A copy of the Diwân of Şâ'ib, containing Ġazals in alphabetical order. See Nos. 341-349.

Beginning:—

اگر نہ مد بسم اللہ بودی تاج عنوانہا الخ \*

Written in ordinary Nasta'liq within red-ruled borders.

Dated 25th Dulqa'd, A.H. 1096.

The MS. once belonged to Sayyid Şafdar Nawwâb of Patna.

### No. 1908

fol. 133; lines 12; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$

The Same

A beautifully written, but defective and incomplete copy of Şa'ib's Diwân containing Ġazals in alphabetical order.

Beginning as usual:—

اگر نہ مد بسم اللہ الخ \*

Written in a beautiful Nasta'liq within gold-ruled and marbled borders.

Dated Harât, the reign of Shâh 'Abbâs.

Scribe: قلیچ بیگ.

The MS is defective and folios have been misplaced in many places, also a large number of folios are missing

Presented by A F Sayyid Muhammad of Sam, Patna, on  
7 6 17

No. 1909

fol 144, lines 15 size  $7\frac{1}{2} \times 4\frac{1}{2}$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

دیوان مجذوب

## DĪWĀN-I MAJDŪB

A copy of Majdub's Diwan See No 352

Contents —

1 Qasidas, beginning —

رد ساروی ترا لاله اکبر شاهد است  
گو دل حصم تو منکر باش خیر شاهد است

Comp No 352, fol 164<sup>b</sup>

2 Gazals arranged alphabetically, beginning thus on fol 13<sup>b</sup> —

الهی عندک العالی اتاکا الی \*

3 Muhammasât, fol 126<sup>b</sup> beginning —

حسن را آئینه درکار بود الی \*

4 Tarji'ât, fol 127<sup>b</sup>, beginning —

ای شوق تو رهنمای دلم الی \*

5 Maṣnawī, fol 131<sup>b</sup> beginning —

چه پیچی درس عالم پیچ پیچ \*

6 Chronograms, fol 136<sup>b</sup> beginning —

چون والد کمیده طواف مدینه کرد الی \*

7 Ruba'is, fol 137<sup>b</sup>, beginning —

دست تو چها که با در حیدر کردا الی \*

The MS is not free from clerical errors

Written in ordinary Ta'liq

The general appearance of the MS suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (d. A.H. 1180=A.D. 1766) at the beginning and end of the copy.

### No. 1910

fol. 52; lines 15; size  $7\frac{1}{2} \times 4\frac{3}{4}$ ;  $5\frac{1}{4} \times 2\frac{3}{4}$

نیرنگ عشق.

### NAYRANG-I 'ISHQ

A copy of Ġanîmat's Nayrang-i 'Ishq. See No. 367.

Beginning as usual:—

بنام شاهد نازک خیالان النح \*

The copy is in a damaged condition. There is a lacuna after fol. 23<sup>b</sup>.

Written in ordinary Nasta'liq.

Dated 2 Jumâdâ II, 1176 Faṣlî, the tenth regnal year of Shâh 'Âlam.

Scribe: امام الدین .

### No. 1911

fol. 44; lines 18; size  $9 \times 5$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of Ġanîmat's Nayrang-i 'Ishq; beginning as usual:—

بنام شاهد نازک خیالان النح \*

Written in careless Ta'liq.

Dated 28th Muḥarram, A.H. 1138.

### No. 1912

fol. 121; lines 13; size  $9\frac{1}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان شوکت

### DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357–359.

Beginning as in Nos. 358 359 —

الهی رنگ تاثیر کرامت کن معام را الخ \*

The *Diwân* consists of *Gazals*, arranged in alphabetical order.  
*Rubâ'is*, fol 115<sup>a</sup>, beginning —

دشمن بر من بجز گردان منشین الخ \*

*Mufridât*, in alphabetical order, beginning on fol 116<sup>a</sup> —

سفیدی میرود راه سر کوبش ز دیدارم الخ \*

The copy is incomplete.

Written in good *Nasta'liq* within gold and coloured borders with  
 an illuminated head piece and a double page 'Unwân' .

Not dated, 18th century.

Presented to the library by "Khudâ Baksh" (Salâh ud Din)  
 1.11.10

### No. 1913

fol 56, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{2}$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$  .

دیوان ناصر علی

### DÎWÂN-I NÂSIR 'ALÎ

A copy of the *Diwân* of *Shaykh Nâsir 'Alî*, who adopted the  
*takhallus* 'Alî. See No 363.

This copy containing *Gazals*, arranged alphabetically, ends  
 with a few *Rubâ'is*.

Beginning as in No 363 —

محب حادد دارد الخ \*

Written in ordinary *Nasta'liq* within red borders

Dated A H 1200

Scribe فصل علی .

A seal, bearing the inscription هنرمای سہای, and dated A H 1224,  
 is found at the end of the copy

## No. 1914

fol. 63; lines 13; size  $10\frac{3}{4} \times 5\frac{3}{4}$ ;  $7 \times 3\frac{3}{4}$

دیوان اشرف

## DÎWÂN-I ASHRAF

A copy of Mullâ Muḥammad Sa'îd Ashraf's Dîwân. See No. 368. Beginning with Ġazals in alphabetical order:—

جز نبی و ولی بحق راه مدان خدا برا اله \*

Fards in alphabetical order; beginning on fol. 41<sup>b</sup>:—

حلقه ذکر تو گرداب شد از گریه ما اله \*

Rubâ'is and Fards intermixed; beginning on fol. 47<sup>a</sup>:—

بجز دعای قدح نیست ورد خانه ما اله \*

Written in ordinary Nasta'liq.

Dated Darbhanga, 25 Rajab, 1178 Faṣlî.

Scribe: شیخ روح الله.

The MS. is in a damaged condition.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription سید نورالدین حسین خان المرعشی الشوستری, is found on the title-page.

## No. 1915

fol. 167; lines 17; size  $9 \times 5$ ;  $7 \times 3$

دیوان اثر

## DÎWÂN-I AŞAR

The Dîwân of Shafi'â, who adopted the *takhalluṣ* Aşar.

Shafi'â, with the *takhalluṣ* Aşar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Isfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhush in his Kalimât ush-Shu'arâ, fol. 11<sup>a</sup>, says that Aşar did not visit India, and that both Shâh Gulshan and Ârzû wrote Ġazals

in imitation of each of the Gazals of Aṣḡar, and that, according to Shāh Gulshan, the Gazals of Arzu excelled those of Aṣḡar. He was a panegyrist to Shāh Sultān Husayn of Persia (A H 1105-1135=A D 1693-1722), in whose praise there are several poems in the Diwān. The author of the Riyāḍ uṣṣh Shu'ara, fol 42<sup>a</sup>, says that the Kulliyat of Aṣḡar consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. Sarkhwash, loc cit, says that he was alive till A H 1105=A D 1693. According to Sprenger, Oude Cat., p 344, he died in A H 1113=A D 1701 and a still later date, viz, A H 1124=A D 1712, is given in the دیوان منسحب of Siraj, Sprenger, Oude Catalogue, p 149. The author of the Natâ'ij ul Afkar, p 38, fixes the poet's death in A H 1121=A D 1709. There are several chronograms in the Diwān, the latest of which is A H 1114=A D 1702 (see fol 67<sup>b</sup>).

Contents —

Qasīdahs, beginning on fol 1<sup>b</sup> —

شرح مجموعه صنع نو ندارد پایاں  
یک رباعیست و ترکیب عناصر اسل

Elegies, beginning on fol 38<sup>b</sup> —

شد محترم کر رمیں و اسماں حیرد فعل الح \*

Another series of Qasīdahs, beginning on fol 40<sup>b</sup> —

عکس و قامت و رلف و دهل ان لب چیں الح \*

Maṣnawīs, the first beginning on fol 47<sup>a</sup> —

بعد شهنشاه بیدار بحک الح \*

Tarkīb bands Qit'ahs etc, beginning on fol 61<sup>a</sup> —

ای اشک و آه مردم دانا مدد کید الح \*

Tarīkhs and some Qit'ahs, beginning on fol 63<sup>a</sup> —

سهندشاه دین شاه سلطان حسین الح \*

Gazals, in alphabetical order, beginning as in Etke, Ind Office Lib Cat, No 1656 —

کش بوادی افتادگی تن خود را الح \*

Ruba'is, beginning on fol 128<sup>a</sup> —

داری اگر آرزوی کوثر به بهش الح \*

The Dîwân is followed by some poems and verses of Tamannâ, Haydar and others.

A Maṣnawî, entitled *قضا و قدر*, by 'Âbid, begins thus on fol. 158<sup>a</sup>:—

حکیمی از خردمندان حاذق  
صحيح القول همچون صبح صادق

The Maṣnawî is followed by some *Gazals* of 'Âbid, beginning thus on fol. 163<sup>a</sup>:—

بسرمداری چه شد گر منصب منصور عالی شد الخ \*

Written in ordinary Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

Dated 16 Shawwâl, the fifth regnal year of Muḥammad Shâh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription اعظم علی خان بهادر, and dated A.H. 1199, is found at the beginning.

### No. 1916

fol. 99; lines 12; size  $9\frac{3}{4} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{3}{4}$

شرح گل کشتی

### SHARH-I GUL-I KUSHTÎ

A commentary on the Maṣnawî Gul-i Kushtî of Mîr 'Abd ul-'Âl Najât.

Commentator: Ratan Singh Zakhmî رتن سنگه زخمی.

Beginning:—

بسجود صمدی جبهه بر زمین نهاده ام و صلوات بر محمد و آل  
محمد فرستاده ام الخ \*

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الزمان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, takhalluṣ Zakhmî, bin Râi Bâlak Râm Bin

Râjah Bhagwân Sahâi راجہ بالک رام ابن رای باک زخمی تخلص ابن رای بالک رام ابن راجہ and says that he wrote this commentary on the *Maghawî Gul-i Kushtî* of 'Abd ul-'Âl Najât (here called Mir Ahul 'Âl Najât) in A.H. 1230=A.D. 1814 by the order of his master Mirzâ Muḥammad Ḥasan Qatîl (see No. 434), and dedicated it to Gâzî ud-Dîn Ḥaydar Khân, the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh (d. A.H. 1229=A.D. 1814).

The date of completion of Najât's *Gul-i Kushtî*, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, but unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol. 2.

Dated 19 Rajab, A.H. 1232.

Scribe : لکھنوی نوابی .

### No. 1917

fol. 217; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$

دیوان عالی

### DIWÂN-I 'ÂLÎ

A very interesting *Diwân* containing the lyrical poems of the poet 'Âlî that he composed in imitation of several eminent poets. The *Diwân* is preceded by a preface due, most probably, to 'Âlî's son, who gives out his name, fol. 2<sup>b</sup>, as ابراهیم عابد *Ihrâhîm 'Âhid*, and who says that he arranged the *Diwân*, entitled مجمع البحرين, by the order of his father.

Beginning of the preface:—

ناز پیرای خيال که سخی را بشوخی انداز جلوه هوش فریبی  
داده النخ \*

In the preface the author of the *Diwân* is called Amîr 'Alâ ud-Daulah Mar'ashî امیر علاء الدولة مرعشی. It would appear from a statement on fol. 3<sup>b</sup> that he held the post of a Wazîr.

Several poets, bearing the *takhalluṣ* 'Âlî, are in the Tadkirahs, and one of them, said to have been the author of a Dîwân, is Mirzâ Abul Ma'âlî 'Âlî, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to Târikh-i Muḥammadî, Rieu, p. 1091, in A.H. 1128=A.D. 1715. See also Hamîshah Bahâr, Oude Catalogue, p. 126 and Garcin de Tassy, Litt. Hind., vol. i, p. 191; Makhzan ul-Garâ'ib, p. 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's Dîwân, says that the poet belonged to a noble family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Aṭṭâr, but the author of the Makhzan p. 582, treats this Abul Ma'âlî 'Âlî of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any Dîwân to him, but remarks that he occasionally composed verses.

Again in the present Dîwân we find several Ġazals of one Abul Ma'âlî, whose *takhalluṣ* was Ma'âlî and not 'Âlî.

The Ġazals are arranged in alphabetical order, and the arrangement is that each Ġazal of a poet is followed by one or two imitative Ġazals by 'Âlî.

The first of the Ġazals of 'Âlî, occupying foll. 5<sup>b</sup>—62<sup>a</sup>, are in imitation of Jalâl Asîr and begin thus with a Ġazal of the latter:—

ای گلشن از بهار خیال تو سینہا الخ \*

The first one by 'Âlî begins thus:—

ای روشن از فروغ تو مرآت سینہا الخ \*

Second series in imitation of 'Urfi, foll. 62<sup>b</sup>—77<sup>a</sup>; beginning (with 'Urfi's Ġazal):—

تکفہ مرهم نگیرد سینہ افکار ما الخ \*

The next one, by 'Âlî, begins thus:—

بسکہ زیب هرچمن شد دیدۀ خون بار ما الخ \*

Third series in imitation of Fayḍî, foll. 77<sup>a</sup>—83<sup>b</sup>.

Fourth series in imitation of Muḥammad Ṣūfî, foll. 83<sup>a</sup>—89<sup>a</sup>.

Other poets imitated by 'Âlî are :

Nazîrî Nîshâpûrî, foll. 89<sup>a</sup>—92<sup>b</sup>.

Mîr Muḥammad Mu'min Astarâbâdî, foll. 92<sup>b</sup>—97<sup>b</sup>.

Tâlib Âmulî, foll. 98<sup>a</sup>—100<sup>b</sup>.

Tâlib Kalîm, foll. 100<sup>b</sup>—107<sup>b</sup>.

Ṣâ'ib, foll. 107<sup>b</sup>—115<sup>a</sup>.

Mîr Abul Ma'âlî with the *takhalluṣ* Ma'âlî, foll. 115<sup>a</sup>—127<sup>a</sup>.

Mullâ Shaydâ, foll. 127<sup>a</sup> – 130<sup>b</sup>.

Mullâ Faraj Ullah, foll. 130<sup>b</sup> – 138<sup>b</sup>.

Mirzâ Nizâm, foll. 139<sup>a</sup> – 140<sup>a</sup>.

Zakî Hamadâni, foll. 140<sup>a</sup> – 141<sup>a</sup>.

Shaykh 'Alî Naqî, foll. 141<sup>a</sup> – 142<sup>a</sup>.

Mirzâ Fasihi, foll. 142<sup>a</sup> – 142<sup>b</sup>.

Ahî, foll. 143<sup>a</sup> – 144<sup>a</sup>.

Nasîr Hamadâni, foll. 144<sup>a</sup> – 144<sup>b</sup>.

Ahli Shirâzi, fol. 145<sup>a</sup>.

Muhammad Amîr Mustagnî, foll. 145<sup>a</sup> – 146<sup>b</sup>.

Khân Zamân Mahâbat Khân, foll. 146<sup>b</sup> – 149<sup>a</sup>.

Âqâ Shâpûr, foll. 149<sup>b</sup> – 150<sup>a</sup>.

Mir Yahyâ Kâshî, foll. 150<sup>b</sup> – 151<sup>a</sup>.

Wahshî, foll. 151<sup>a</sup> – 152<sup>a</sup>.

Khwâjagî Sharîf Mubaqqaq, foll. 152<sup>a</sup> – 153<sup>b</sup>.

Bâhâ Figânî, foll. 154<sup>a</sup> – 158<sup>a</sup>.

Walî Dasht : Bayâd, fol. 158<sup>b</sup>.

Hâfiz, foll. 159<sup>a</sup> – 166<sup>b</sup>.

Mawlawî Ma'nawî, foll. 167<sup>a</sup> – 177<sup>a</sup>.

Kamal Ismâ'îl, foll. 177<sup>a</sup> – 178<sup>b</sup>.

Amîr Khusrâu, foll. 178<sup>b</sup> – 181<sup>b</sup>.

Salmân, foll. 182<sup>a</sup> – 182<sup>b</sup>.

Shâdman, fol. 183<sup>a</sup>.

Mullâ Faujî, foll. 184<sup>b</sup> – 186<sup>b</sup>.

'Abd ur-Rasûl Istignâ, foll. 186<sup>b</sup>.

The Gazals are followed by 'Âlî's Rubâ'is in imitation of Amîr Shâhî, Tâhib Kalîm, 'Urfî, Mirzâ Ibrâhîm Adham, Sahâbî, Abul Ma'âlî and Sâbir, foll. 187<sup>b</sup> – 192<sup>a</sup>.

Magnawîs

Kamâl Ismâ'îl, foll. 193<sup>b</sup> – 196<sup>b</sup>.

Faydî, foll. 196<sup>b</sup> – 209<sup>b</sup>.

Tâhib Âmulî, foll. 209<sup>b</sup> – 212<sup>b</sup>.

'Urfî, foll. 212<sup>b</sup> – 214<sup>b</sup>.

Mullâ Shaydâ, foll. 214<sup>b</sup> – 217<sup>b</sup>.

Written in fair Nasta'liq.

Not dated, 18th century.

A note by a former owner ابن المرحوم المنصور العاقي محمد حسن التكناني محمد علي, found at the end of the copy, says that he purchased the MS. for Rs. 10 only.

The seal (dated A H 1161) and signature of the same محمد علي are found on the title-page.

Another note on the title-page, by Muḥammad Nūr ul-Ḥusayn of Shahrghâtî, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhsh Khân Bahâdur (the donor).

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No. 1918

foll. 120; lines 15; size  $9 \times 5\frac{1}{4}$ ;  $6 \times 3$

طلمس حیرت

**TILISM-I HAYRAT**

A copy of Mirzâ Bîdil's allegorical Maṣnawî Tilism-i Ḥayrat. See No. 382—iv.

Beginning as usual:—

بنام آنکه دل کاشاند اوست الخ \*

Written in fair Nasta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

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No. 1919

foll. 192; lines 10; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{4}$

رباعیات بیدل

**RUBÂ'İYÂT-I BÎDIL**

A very beautifully written copy of a collection of Bîdil's Rubâ'is. See Nos. 385–386.

The Rubâ'is are arranged in alphabetical order; beginning:—

حمد دو جهان سزا ست سلطانی را الخ \*

Written in beautiful Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 18th century.

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## No. 1920

fol 290, lines (centre col) 17, margl col 34, size  $11 \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 4\frac{1}{4}$

حرۃ حیدری

## HARBAH-I HAYDARĪ

A very damaged, worm eaten and water stained copy of a Maṣnawī, entitled Harbah-i Haydarī, composed in imitation of Firdausī's Shāh Nāmāh

Author Mirzā Karam 'Alī مرزا کرم علی

Beginning —

• ثنائی کہ مستان کند انتدا

بہام حدائست جل و علا

The Maṣnawī deals with the history of 'Alī and his warlike exploits. The copy is hopelessly damaged. The headings are faded and the contents are illegible in many places.

It would appear from the author's statement on fol 7<sup>b</sup> that he undertook the composition of the work in A H 1135 = A D 1722 by the order of one Nawwāb Sayyid Ahmad, whom he praises in several places.

On fol 9<sup>b</sup> the author mentions the work حرۃ حیدری, full particulars of which are given under Nos 373-377.

The poet's *takhallus* Karam appears in several places, and his name Mirzā Karam 'Alī is given thus in the colophon —

تمام شد کتاب حرۃ حیدری من تصنیف مرزا کرم علی مرحوم  
برور جمعہ بتاریخ نوردم شہر حمامی الاول سنہ ۱۱۵۱ یک ہزار و یکصد  
و پندجاہ و یک ہجری قمری بموجب فرمودہ گوہر سلک آل خورشید  
حمال علی عمرانی ربور تاج تخت شیلان اقلیم سندھانی میر سید  
شریف طہرانی بخط احقر العبد محمد جان علی دانشمندی \*

It would appear from the above passage that the scribe Muhammad Jān 'Alī Dānīshmandī transcribed the copy in A H 1151 at the request of one Sayyid Sharif Tih-rānī.

Written in fair Nasta'liq within coloured borders with an illuminated head piece and a double page 'Unwān.

No. 1921

foll. 155 ; lines 14 ; size  $9\frac{3}{4} \times 6$  ;  $7\frac{3}{4} \times 4\frac{1}{4}$ 

نجم الهدی

## NAJM UL-HUDĀ

A versified tract on theological matters.

Author : Sayyid Muḥammad Mūsawī, poetically surnamed Wālih  
 . سید محمد موسوی متخلص به والہ

Beginning :—

زینت آغاز این فرخ کتاب  
 گشت از حمد کریم مستطاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.

The name of the author appears thus on fol. 4<sup>b</sup> :—

خانہ بردوش سلوک معنوی  
 والہ سید محمد موسوی

And that of the title, on fol. 6<sup>b</sup> :—

شد بسوی اوج عرفان رهنما  
 لاجرم نامش بود نجم الهدا

The date of composition of the poem, A.H. 1149=A.D. 1736, is expressed by the following chronogram on fol. 154<sup>b</sup> :—

مصرع تاریخ ختم این بنا  
 عین معنی نسخه نجم الهدی

Written in ordinary Nasta'liq.

Dated 18th Jumâdâ I, A.H. 1301.

The seal of Sayyid Khwushîd Nawwâb of Patna is found at the beginning and end of the copy.

## No. 1922

fol 52, lines 13, size  $7 \times 4$ ,  $5 \times 2\frac{1}{2}$ 

مبایات نامه

## 'INĀYAT NĀMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Rāsikh راسخ

Beginning —

سپاس بیقیاس و ثنای بی انتہا نثار حہادار یسب الہ \*

The author, who in the preface calls himself 'Ināyat Khān Rasikh, son of Shams ud Daulah Lutf Ullah Khān Sādiq Bahādur Mutahawwar Jang شمس الدولہ لطف اللہ خان صادق, is mentioned in Rieu, p. 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humāyūn to Bahādur Shāh. His father, Lutf Ullah Khān who received the title of Shams ud Daulah Bahādur Mutahawwar Jang from Muhammad Shāh, died under Ahmad Shāh. See Rieu loc cit. See also No. 544 in this catalogue where Muhammad 'Alī Khān Ansārī, son of the author's brother Hudāyat Ullah Khān, is mentioned as the author of the Bayr ul Mawwaj, a general history of India.

The date of compilation, given on fol 2<sup>b</sup>, is A H 1153 = A D. 1740

The work is divided into fourteen Bab, each consisting of several Fasl, fully enumerated at the beginning

The names of the poets quoted are written in red

Written in fair Nasta'liq

Not dated, 19th century.

The MS. once belonged to Muhammad Lutf 'Alī alias Safdar Nawwāb of Patna

## No. 1923

fol 59, lines 12 size  $8\frac{1}{2} \times 5$ ,  $5\frac{1}{2} \times 3$ 

The Same

Another copy of Rāsikh's 'Ināyat Nāmāh, beginning as usual —

سپاس بیقیاس و ثنای بی انتہا الہ \*

Written in ordinary Ta'liq.

Dated, 'Azîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

### No. 1924

fol. 80 ; lines 15 ; size  $9 \times 5$  ;  $5\frac{1}{4} \times 3$

دیوان قادری،

### DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muhyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jilânî, and an endorsement to that effect runs thus on the title-page: دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالی عنه.

Beginning:—

ز بحرت قطره عالم ز جاہت جرعه دریا  
مه از مہر تو یک ذره خور از مہ تو با سودا

The Gazals, which are of mystic character, occupy fol. 1<sup>b</sup>, 72<sup>b</sup>, and are arranged in alphabetical order.

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol. 73<sup>a</sup>:—

ای جزو نمای کل یکتا از جزر تو کل نمود ہمتا

The author could not be traced, but a copy of the work, dated A.H. 1167, is noticed in As. Soc. Bengal, Cat. No. 905, and it is therefore evident that he flourished before that date.

Written in ordinary Nasta'liq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece.

Not dated ; 18th century.

### No. 1925

fol. 396 ; lines 17 ;  $10\frac{1}{2} \times 5\frac{1}{2}$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$

دیوان حزین

### DÎWÂN-I HAZÎN

A valuable and beautifully written copy of Hazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos. 402-410.

A contemporary note on the title page says that this is an abstract of the poet's fourth *Diwân* *حلاصة الديوان الرابع*

Beginning with a preface —

انتتاح نامه نام آوران گیهان خدیو سخن النخ \*

In the preface the poet says that he completed this fourth *Diwân*, containing *Qasidâhs*, *Gazals*, *Qit'âhs* and *Rubâ'is* consisting of 1,130 verses, in A.H. 1154=A.D. 1742

هرار یکصد و پنجاه و پنج هجری بود  
که گشت نسخه دیوان چارمین سپری  
قصیده و غزل و قطعه و رباعی آن  
هرار و یکصد و هشتاد باشد از شمری

Contents —

(1) *Qasidâhs*, beginning on fol 4<sup>b</sup> —

غیر نفی، عبرت یکنای بی همتاسنی النخ \*

(2) *Muqatta'ât*, beginning on fol 55<sup>b</sup> —

با خاتم الفئین عمخوار عالمی نو \*

(3) *Gazals* in alphabetical order beginning on fol 69<sup>b</sup> —

ای نام تو رنبد ربابا النخ \*

(4) Miscellaneous *Gazals*, *مفرقات غزلیات*, alphabetically arranged, beginning on fol 303<sup>b</sup> —

اگر بیدم شنی در خواب دور حرد سالی را

نعمری میگردم تعبیر این خواب خیالی را

(5) *Rubâ'is* in alphabetical order, beginning on fol 329<sup>b</sup> —

شد صید حم رلف رسائی دل ما النخ \*

(6) *Chaman wa Anjuman*, a *Maṣnawî*, see No 402, fol 502<sup>a</sup>, beginning on fol 351<sup>b</sup> —

بنام آنکه آدر را چمن ساخت النخ

(7) *Kharâbât*, another *Maṣnawî* in an abstract form, beginning on fol 360<sup>b</sup> —

نظاهاس پیر حرانات را النخ \*

(8) دیباجة مطمح الانظار Preface to the Maṣnawî Maṭmaḥ ul-Anzâr ; beginning on fol. 373<sup>b</sup>:—

بنام نگارنده هست و بود النخ \*

(9) فرہنگ نامہ Farhang Nâmah, another Maṣnawî; beginning on fol. 377<sup>b</sup>:—

بنام نگارنده هست و بود النخ \*

(10) فاتحہ، وخاتمۃ تذکرۃ العاشقین (10) the prologue and epilogue of the تذکرۃ العاشقین; see No. 402, fol. 513<sup>a</sup>; beginning on fol. 387<sup>b</sup>:—

ساقی ز مدی موحداۃ النخ \*

(11) خاتمۃ دیوان چہارم (11) epilogue of the fourth Diwân, see No. 407, fol. 114<sup>a</sup> (transcribed from the author's copy); beginning on fol. 395<sup>b</sup>:—

ہاں ای دانش شکرخان النخ \*

The following is the autograph note:—

وینا اتنا من لدنک رحمۃ و ہدیٰ لنا من امرنا رشدًا \*

زد نقش سخن سکۃ جاوید بنامم

از صفۃ دلہا نشود محو کلامم

نمقہ الواثق بعروۃ اللہ الوثقی محمد المشتہر بعلی الزاہدی

الجبیلانی \*

Written in good Nasta'liq within gold and coloured borders with illuminated head-pieces on foll. 1<sup>b</sup> and 69<sup>b</sup> and a double-page 'Unwân' on foll. 69<sup>b</sup> and 70<sup>b</sup>.

A portrait, most probably of Ḥazîn, is found on fol. 54<sup>b</sup>.

Not dated; apparently 18th century.

Scribe: عبد الصمد.

Presented to the library by S. (Ṣalâḥ ud-Dîn) Khudâ Bakhsh, the eldest son of the donor, 18-10-10.

## No. 1926

fol 502, lines 15, size  $9\frac{1}{4} \times 5\frac{1}{2}$ ,  $6\frac{1}{2} \times 4\frac{1}{4}$

دیوان حزین

## DÎWÂN-I HAZÎN

A copy of the *Diwân of Hazin* (d. A.H. 1180=A.D. 1766) See Nos 402-406

Gazals in alphabetical order, beginning as in No 402 —

درس درباری بی پایاں الھ \*

متفرقات, fol 422<sup>b</sup>, also in alphabetical order beginning as in No. 402, fol 586<sup>a</sup> —

حق تعلیم دارم الھ \*

رباعیات, fol 471<sup>a</sup>, in alphabetical order beginning as in No 402, fol 521<sup>b</sup> —

ای چشم و چراغ حاس عمدتہ ما الھ \*

Written in ordinary Ta'liq.

Not dated, 19th century

According to a note on the title page the MS once belonged to one Munshi Sayyid Fadl i Husayn of Sindilab

## No. 1927

fol 142 lines 19, size  $9\frac{3}{4} \times 6\frac{3}{4}$   $7 \times \frac{5}{8}$

کلیات فوقی

## KULLIYÂT-I FAUQÎ

A defective damaged and worm eaten copy of Fauqî's *Kulliyât*  
A very good copy is noticed under No 416

Beginning —

اما بعد بلکه ما بعد ندانکہ اسی رسالہ اسب مشتمل بر الھ \*

The contents of the present copy agree very nearly with those of No 416, but the arrangement differs slightly

Written in different hands with additions on the margins

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1928

fol. 350; lines 24; size  $8\frac{1}{4} \times 5$ ;  $6 \times 3$

مجمع الاسرار

## MAJMA' UL-ASRÂR

A poetical account of the Prophet Muḥammad, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gilânî and others.

Author: Gulâm Aḥmad غلام احمد.

The MS. is defective at the beginning as well as towards the end. It opens abruptly thus:—

ترحم میکند بر حال شایق  
کند معشوق را عاشق بعاشق

The work consists of three *Maqâlah*, as follows:—

*Maqâlah* I, history of the Prophet, Fâtimah, 'Alî and Ḥasan.

*Maqâlah* II, history of the martyrdom of Ḥasan and his attendants and relatives in the battle of Karbalâ, and other connected events; beginning on fol. 134<sup>b</sup>:—

باستمداد از الله و احمد  
علی و فاطمه حسنین امجد

*Maqâlah* III, history of the Prophet's descendants and his wives, the fourteen Ma'sûmîns, the Imâms, the early Khalifahs, the Tâbi'îns, and the Tab'i Tâbi'îns, the four Pîrs and the fourteen Khânwâdahs, etc. etc.; beginning on fol. 253<sup>b</sup>:—

بحمد الله و نعت شاه مرسل  
الآخر دفتر این سیوم مفضل

The date of composition, given at the end of the third *Maqâlah*, fol. 252<sup>a</sup>, is A.H. 1182=A.D. 1768.

Written in ordinary Ta'liq with copious notes and emendations. The headings, in red, are indistinctly written.

Not dated; 19th century.

## No. 1929

fol 126, lines 17, size  $10\frac{1}{4} \times 6$ ,  $7\frac{1}{4} \times 4$

دیوان فقیر

## DĪWÂN-I FAQÎR

A copy of Shams ud-Din Faqir's Dîwân See Nos 411-412  
Contents —

Qasidahs, Tarjî' bands, Qit'ahs, etc, beginning —

ای غم عشق تو شوری در جهان انداخته الغ \*

Gazals in alphabetical order, fol 55<sup>b</sup>, beginning —

سد آن هم رنگ در رنگ جمال دلمران پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning of the copy

## No. 1930

fol 98, lines 17, size  $10\frac{1}{4} \times 6$ ,  $7\frac{1}{4} \times 4$

دُرّ مکون

## DURR-I MAKNÛN

The story of the daughter of the Qaysar of Rûm, ملکه or رحس خانم, and the Imâm Hasan 'Asharî, composed in A H 1169 = A D. 1755, by the same Shams ud-Din Faqir.

Beginning —

خداودا ره تعریف ماما

بروی من ره توحید کشا

See Ethe Ind Office Lib Cat No. 1710, Sprenger, Oude Cat. p 369.

Written in ordinary Ta'liq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the end of the copy.

No. 1931

fol. 388; lines 21; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{3}{4} \times 4\frac{1}{2}$

فتح نامه

## FATH NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the 'Abbâsî Amîrs, also called Tâlpurs, of Ḥaydarâbâd, Sind, especially of Mîr Fath 'Alî Khân.

Author: Mîr Şûbadâr Khân, میر صوبدار خان.

Beginning:—

بنام خداوند فتح و ظفر  
فزاینده بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by Muḥammad 'Azîm ud-Dîn Ḥusaynî Shîrâzî Tatawî محمد عظیم الدین حسین شیرازی تاتوی, is noticed in Rieu iii, p. 1041 and A.S.B. Cat. (Curzon Collection), No. 303.

Our author mentions this history of 'Azîm on fol. 39<sup>b</sup>, and makes disparaging remarks on its style, etc.

In several places the author designates himself by the simple name Mîr میر (see foll. 383<sup>b</sup>, 387<sup>b</sup>), and gives us to understand that he was the son of Mîr Fath 'Alî Khân (the hero of the poem). For instance on fol. 41<sup>b</sup> he has this:—

ز شمشیر میر و ز اشعار من  
بود جاودان در جهان این سخن  
.....  
نه چون او پدر رزم جو آمده  
نه چون من پسر مدح گو آمده  
کرا در جهان همچنان شد پدر  
کرا یاد گار است چون من پسر

پدر انجمن و پسر همچین  
محال است کاید نروی زمین

Again, while giving admonitions to his son, the author says (fol 378<sup>a</sup>) —

پدر میر فتح علی خان من  
کرو هسب این تارستان من  
گلستان من تارستان باشد ارد  
گلم را سرح عارستان باشد ارد

In the colophon the full name of the author is given thus *امیر ابن الأمير معز الدولة معز الملك ضرور جنگ من صوبدار حان* (wrongly written *صوبدار حان*)

The following genealogy, given at the end of the MS, will show the author's descent —

### شجرۂ قلیان

میر محمد علی حان بن میر صوبدار حان بن میر فتحعلی حان  
بن میر صوبدار حان بن میر بهرام حان بن میر شهادت حان بن هوتک حان  
بن کده بن شاهو بن بکار بن رنگی or رنگی بن بجیر بن محمد بن  
ولاد بن ندۀ بن بجیر بن برون بن محمد عیسیٰ بن ابراهیم بن رباع بن  
هارون بن حسن بن عمر بن علی حان بن نوردد بن اسمعیل یعنی  
پندو بن عالی بن هوتک بن جلال حان بن حسن بن هوتک بن پاپر بن  
جعفر بن رانو بن هارون بن دوس محمد بن سرح تاج بن اقبال بن جعفر  
بن بلوچ بن بدیع زمان بن حمزة رضی الله تعالی عنه \*

### Contents —

Yār Muhammad, the first 'Abbāsī Amīr of Sind, fol 42<sup>b</sup>.

Nūr Muhammad bin Yār Muhammad, fol 43<sup>b</sup>.

Muhammad Murad, a cruel and unjust ruler, fol 43<sup>b</sup>.

Gulām Shâh, fol 44<sup>b</sup>.

Mīr Bahrām (general of Gulām Shâh) and his two sons Mīr Bujâr and Sûbadâr, fol 45<sup>a</sup>

Mīr Bahrām and his exploits, fol 45<sup>a</sup>.

Mîr Şûbadâr's night attack on *دوله بیتی*, and the latter's death, fol. 59<sup>a</sup>.

Death of Ġulâm Shâh and the succession of his son Sarfarâz Khân who rebels against Bahrâm Khân. Death of Bahrâm Khân and Şûbadâr Khân, fol. 73<sup>a</sup>.

Fath Khân's attack on Sarfarâz Khân and the latter's flight to Haydarâbâd, fol. 91<sup>b</sup>.

Accession of Ġulâm Nabî. Arrival of Mîr Bujâr who defeats and kills Ġulâm Nabî, fol. 105<sup>a</sup>.

Ġulâm Nabî Khân's brother 'Abd un-Nabî Khân kills the 'Abbâsî Chiefs Sarfarâz Khân, 'Aṭr Khân, Muḥammad Khân and Mîr Muḥammad. Mîr Bujâr, in consultation with Fath Khân raises 'Abd un-Nabî Khân to the throne, fol. 122<sup>b</sup>.

'Izzat Yâr Khân advances with an Afġân army against 'Abd un-Nabî Khân, but is defeated by Mîr Bujâr Khân, fol. 128<sup>b</sup>.

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî Khân, fol. 146<sup>b</sup>.

Accession of Şâdiq 'Alî 'Abbâsî. 'Abd Ullah Khân and Fath 'Alî Khân's attack on the Râjah of Jodhpûr, fol. 155<sup>b</sup>.

'Abd un-Nabî Khân advances with a force under Rizq Khân but is defeated by Mîr Fath 'Alî Khân. Death of Rizq Khân, fol. 170<sup>a</sup>.

'Abd un-Nabî Khân seeks help from the Afġân king Tîmûr Shâh and advances with an army under Madad Khân Afġân, fol. 185<sup>b</sup>.

Death of 'Abd Ullah Khân, Fath Khân and Mirzâ Khân, fol. 203<sup>b</sup>.

Mîr Fath 'Alî Khân's victory over 'Abd un-Nabî, fol. 219<sup>b</sup>.

'Abd un-Nabî's letter to Mîr Fath 'Alî Khân and the latter's reply, fol. 242<sup>a</sup>.

Death of Mîr Ġulâm Muḥammad, brother of Suhrâb Khân, fol. 294<sup>b</sup>.

Accession of Mîr Fath 'Alî Khân and his history, fol. 304<sup>b</sup>.

Fath 'Alî Khân takes steps against Bakhtyâr Khân at the entreaties of Faḍl 'Alî Khân, fol. 309<sup>a</sup>.

Fath Âbâd, founded and built by Fath 'Alî Khân, fol. 331<sup>a</sup>.

Advance of Aḥmad Khân Nûrzai by order of Tîmûr Shâh in aid of 'Abd un-Nabî. Defeat of Aḥmad Khân, fol. 334<sup>b</sup>.

Mîr Fath 'Alî Khân makes Haydarâbâd the seat of his government, fol. 358<sup>a</sup>.

Fath 'Alî Khân's death, fol. 364<sup>a</sup>.

The date of completion of the work, given at the end, fol. 387<sup>a</sup>, is A.H. 1254=A.D. 1838.

پس از هجرت مرسل کردگار  
هر از و دو صد و یک و پنجاه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, مرسل کردگار to چار و پنجاه have been supplied in a later hand. According to the colophon the scribe صانت اللہ transcribed the copy at Dum Dum, Calcutta, by the order of Mir Muhammad 'Alī Khān (grandson of Fath 'Alī Khān, the hero of the poem)

The colophon runs thus —

حسب العرفان ..... امیر محمد علیخان تالپور ..... کتاب فتح  
نامہ تصنیف .. .. میر صوبدار خان علیہ الرحمة از دست حقیر اضعف  
الاعداد صیانت اللہ واقعہ تاریخ نسب و یکم ماہ چیب سنہ ۱۲۵۳ در  
دمدمہ تعلقہ درہب نشان کلکتہ حسن ارسام و حلولہ اتمام یاب وقط \*

Written in fair Nasta'liq The first two folios are in a later hand.

No. 1932

fol 9, lines 14 size  $6\frac{3}{4} \times 4\frac{3}{4}$   $4\frac{3}{4} \times 2\frac{3}{4}$

منوی نصیر

## MASNAWĪ-I NASĪR

A beautiful Masnawī by Nasir

Beginning —

شکی با دو جوانی گف پیروی  
کہن دردی کشی صلی صیری

Lutf 'Alī Beg Ādur, who enjoyed the company of Nasir, quotes the entire Masnawī in his *Ātash Ladah*, pp 543-549, and gives the following particulars of the authors

Mirzā Nasir's father Mirzā 'Ahd Ullah Tahih, an eminent physician, was a descendant of Mirza Sayyid 'Alī Husaynī Haffaf, a member of a noble Sayyid family of Isfahān. Nasir was well versed in theology, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also *Ṣubḥ-i Gulshan*, p. 524.

This interesting *Maṣnawî* was copied from the *Âtash Kadah* by the order of Maulavi *Shihâb ud-Dîn K̲hudâ Bakhsh K̲hân* (the second son of the donor), the then Librarian of this library.

Written in beautiful *Nasta'liq* within coloured borders with an illuminated head-piece.

Dated *Bânkîpûr*, 11th of *Ramadhân*, A.H. 1321.

Scribe: فضل الباري.

### No. 1933

foll. 17; lines 11; size  $9\frac{1}{4} \times 5\frac{3}{4}$ ;  $4\frac{3}{4} \times 2\frac{3}{4}$ .

مثنوی احسن

## MAṢNAWÎ-I AḤSAN

A poetical account of the Christian *Sharḥîl*'s conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author: Abul Ḥasan (with the *takhalluṣ* Ḥasan) bin Mîr Murtaḍâ ul-Ḥusaynî ul-Aftasî ul-Tafrishî بن میر (المتخلص به حسن) ابو الحسن  
مرتضى الحسيني الافطسي التفرشي.

Beginning:—

بسم الله الرحمن الرحيم مفتاح اسرار علي العظيم \*  
الحمد لله رب العالمين و العاقبة للمتقين ..... اما بعد هذه  
المسائل شرحيل بن جوان النصراني قد سالها عن ابي بكر النخ \*

The poem is preceded by a short preface from which we learn that one day a Christian, named شرحيل بن جوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed *Sharḥîl* to go to 'Alî, the fourth Caliph. Accordingly *Sharḥîl* approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to *Sharḥîl*'s entire satisfaction. *Sharḥîl* then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Ḥusaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2<sup>a</sup> :—

بنام آنکه شبه او روا نیست  
جهانرا غیر ذات او خدا نیست

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4<sup>a</sup> it would appear, that the author wrote this work in India. In the following verse on fol. 6<sup>a</sup> he adopts the *takhalluṣ* Aḥsan :—

که صاحب فطرتان دانش و فن  
بگریزند هر زمان احسن بر احسن

On the title-page the Maṣnawī is called *مثنوی حسن*.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 18th century.

### No. 1934

fol. 259; lines 14; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$

دیوان واقف

### DÎWÂN-I WÂQIF

The Dîwân of Wâqif. See Nos. 424–426.

The present copy contains the poet's *Gazals*, arranged in alphabetical order, a *Tarji'hand*, and a *Mukhammas*.

Beginning :—

ای بیزم شوق تو انج \*

*Tarji'hand*, beginning on fol. 248<sup>a</sup> :—

ای زلف تو عنبرین کمندی انج \*

*Mukhammas*, beginning on fol. 258<sup>a</sup> :—

ترا مشکل کشا دانسته بودم انج \*

Written in fair Nasta'liq within coloured borders with an illuminated head-piece.

Not dated; 19th century.

No. 1935

foll. 126 ; lines 15 ; size  $8\frac{3}{4} \times 5\frac{1}{4}$  ;  $5\frac{3}{4} \times 3$ 

دیوان حسن

## DÎWÂN-I ḤASAN

A Diwân by a poet who adopts the *takhalluṣ* Ḥasan.

Several poets, bearing the *takhalluṣ* Ḥasan, are mentioned in the *Tadkirahs*, and it is difficult to say which of them the present is. On fol. 2<sup>a</sup> we find a reference to Hilâlî (*d.* A.H. 936=A.D. 1529). Dr. Sprenger, *Oude Cat.*, p. 233, mentions a Ḥasan as the author of a Diwân, and it is probable that this Ḥasan is identical with him. According to Sprenger, Mîr Gulâm Ḥasan of Dihlî (with the *takhalluṣ* Ḥasan), whose ancestors belonged to Harât, was a son of Mîr Gulâm Ḥusayn Dahik. In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a Diwân of 8,000 verses and of a *Tadkirah* of *Rekhtah* poets, but his famous work is the *بدر منیر*. He died in A.H. 1205=A.D. 1900.

The Diwân consists of *Gazals* in alphabetical order and a few *Rubâ'is*.

Beginning with *Gazals* :—

نبودی گر مشابه صورتش ابروی جانانرا  
نگشتی ابتدا از مد بسم الله قران را

*Rubâ'is*, beginning on fol. 124<sup>a</sup> :—

زاهد بطواف کعبه میرفت براه النخ \*

Written in ordinary *Ta'liq*.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Ḥusayn, dated A.H. 1239 and the other of Tafaddul Ḥusayn, dated A.H. 1242, are found on fol. 1<sup>b</sup>.

No. 1936

fol 424 lines 16-19 size  $9\frac{1}{4} \times 5\frac{1}{2}$ ,  $6\frac{1}{4} \times 3\frac{1}{4}$ 

کلیات نقی

## KULLIYÂT-I NAQÎ

The poetical works of Naqî Mirzâ 'Alî Naqî Khân, with the *taḥḥallus* Naqî, was the son of Muḥammad Qâsim Khân bin Fadilat Khân. He was born at Lahaur, but was brought up and educated at Azimabâd (Patna). He received training from Shaykh 'Alî Hazin and Muḥammad 'Iwâd of Jaunpûr. He was well versed in various kinds of poetry, and his Diwân consists of about ten thousand verses. He also adopted the *taḥḥallus* Lisân.

From a chronogram on fol 103<sup>a</sup> it would appear that his father Muḥammad Qâsim, with the *taḥḥallus* Zarâfat, died in A H 1179 = A D 1765 (see also fol 344<sup>a</sup>).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Calcutta, on which he writes satirical poems. In one of his poems, fol 405<sup>b</sup>, he praises the then Governor General Warren Hastings.

There are several chronograms in the work, the latest of which (fol 103<sup>b</sup>, margin), expresses the date of the death of 'Alî Ibrâhîm Khân (the author of the popular work *Suhuf i Ibrâhîm*, see No. 708), in A H 1208 = A D 1793.

Contents —

Preface, beginning —

\* سپاس بیحد و عد سخن آوردنی که ادس را نصب بطق الح \*

(1) قصائد, beginning on fol 2<sup>b</sup> —

تا دلم طرح سپاسش در میان انداخته

حوش کمندی از رمیں بر آسمان انداخته

(2) Muqatta'ât, Târîḫs and miscellaneous poems, foll 78<sup>a</sup>–103<sup>a</sup>.

(3) Elegies, fol 103<sup>a</sup>, beginning —

امرور بلند است بهرحانی اعلان الح \*

(4) Gazals, in alphabetical order, beginning —

بنام آن سخنگو نامه دل میکم اشا

که نامش تاج عرت میدهد برق نکم را

(5) متفرقات, fol. 322<sup>a</sup>; beginning:—

فنا گردد بقا گر متحد کردی بآن یکتا النخ \*

(6) Rubâ'is, fol. 333<sup>a</sup>; beginning:—

ای زاتش غم سوز نواز دل ما النخ \*

(7) مخزن النصائح, *Makhzan un-Naṣā'ih*, a Maṣnawî in imitation of Sa'dî's *Bûstân*; beginning with a short preface on fol. 339<sup>b</sup>:—

حمداً لذی العزو العلی و السلام علی خلیله سید الانبیا النخ \*

The poem itself begins thus on fol. 340<sup>a</sup>:—

خدایا جهان رشک فیض تست النخ \*

According to the concluding line the poet completed the Maṣnawî in A.H. 1200=A.D. 1785.

(8) نتیجة الشوق, *Natijat ush-Shauq*, a Maṣnawî poem on the Holi festival; beginning with a short preface on fol. 388<sup>a</sup>:—

سپاس بیچونی که از رنگریزی قدرتش عروسان گلستان سرخ پوش

النخ \*

The poem begins thus on fol. 388<sup>b</sup>:—

خداوندیکه باغ عالم کون النخ \*

(9) مخبر الغافلین, *Mukhbir ul-Gâfilîn*. A short Maṣnawî, being the love story of a youth named Hasan Ridâ; beginning on fol. 399<sup>b</sup>:—

..... ست سپاس بیحد و عد

..... شائسته آنجناب امجد

(10) موقظ النایمین, *Mûqiz un-Nâ'imîn*. Another short Maṣnawî on admonitions; beginning on fol. 401<sup>b</sup>:—

بعد حمد یگانه مطلق

میدهد گفتگو چندیـن رونق

(11) در وصف برشکال, *Dar Waṣf-i Barshkâl*. A Maṣnawî in praise of the rainy season; beginning on fol. 403<sup>a</sup>:—

زهی ایام و عهد برشکالی

که عالم راست زان فرخنده حالی

(12) لذة الطالبین, *Laddat ut-Tâlibîn*. Another Maṣnawî on love matters; beginning on fol. 404<sup>a</sup>:—

توان لب محمد کسی ترکشود  
که از جفت ترین حلقب نمود

(13) *Maṣnawī dar Madh i Warren Hastings*. A *Maṣnawī* in praise of Warren Hastings, Governor-General of India, beginning on fol 405<sup>b</sup> —

نه بسم الله عنوان مقصد طرار  
سخن را بایم بدینگونه ساز

The concluding lines contain the date A H 1196 with its equivalent A D 1782

(14) *‘Ibrat un Nâzırin* A *Maṣnawī* on the poet's love with a woman whom he met on the way She was bitten by a poisonous snake and died in his presence Beginning on fol 406<sup>b</sup> —

حداردا عشق اشنین حوری  
باغ داغ دل ده رنگ و هم سوری

(15) *Qadâ wa Qadr* Another *Maṣnawī*, a love romance, beginning on fol 410<sup>b</sup> —

شایسته ثعالب ران یگانه  
دارد همه چیز در حرانه

(16) *A satirical Maṣnawī on the rainy season of Bengal*, beginning on fol 414<sup>a</sup> —

که دیده چیدین و کرا هسب یاد  
درین عالم کون برار مسد

(17) *Mutâṣabât* or *pleasantries*, beginning on fol. 415<sup>b</sup> —

یکی از اهل دفتر صاحب حاض  
عروسی کرد تا یک شوخ چون ماه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in *Nim Shikastah*, most probably by the author himself.

Lacuna after fol 96<sup>b</sup>.

Written in fair *Nasta‘liq*

Not dated, 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1937

fol. 257 ; lines 15 ; size  $14\frac{3}{4} \times 8\frac{3}{4}$  ;  $8\frac{3}{4} \times 5\frac{1}{4}$

دیوان قتیل

# DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Gazals arranged in alphabetical order. See Nos. 434-435.

Beginning:—

گه پری گه آدمی گاهی ملک خوانم ترا  
پایگه برتر از ان داری که میدانم ترا

This copy ends with the Mukhammas found on fol. 279<sup>b</sup> of No. 434 ; beginning:—

ای ذکر تو راحت روانم \*

Written in bold Ta'liq with an illuminated head-piece and a 'Unwân.

Dated Rabî' II, A.H. 1212.

The seals of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

(Nos. 1938-1940)

fol. 55 ; lines 15 ; size  $13 \times 8$  ;  $8 \times 4\frac{3}{4}$

A collection of three poetical works of the celebrated Urdû poet Inshâ (d. A.H. 1233=A.D. 1817), who has been already noticed in connection with his grammatical work دریای لطافت ; see No. 786. A very good account of the poet and his works is to be found in خمغانه جاوید vol. i, pp. 467-475.

I

foll 1-23

No. 1938

دیوان اشا

## DÎWÂN-I INSHĀ

Inshā's Persian Dîwân containing Gazals arranged in alphabetical order

Beginning —

لی عشق قطع کرده ره سلسیل را  
ار ما سلام سُوقِ رِسانِ حُرئیل را

II

foll 24<sup>b</sup>-54<sup>b</sup>

No. 1939

شیر و برنج

## SHĪR WA BIRINJ

A poem in imitation of Baha ud Din 'Amuli's Nan wa Halwā (see No 291)

Beginning —

سَمکِ المَحْمُودِ نَا رَبِّ الْعَالَمِ  
اَب حَلَّاقِ السَّحَابِ وَ الشَّعَقِ

Baha ud Din's Nan wa Halwā the name of the present poem and of its author are mentioned thus in the following concluding lines, fol 29<sup>a</sup> —

چون بهائی نان و حلوا گفته بود  
گوهر معنی رهمبا سفته بود  
نسخه شیر بر بخش در حواب  
گفت اشاهم بلی نا آب و نان

In the same place the author states that he completed the poem at the beginning of Shawwāl A H 1205=A D 1790, which year is expressed by several chronograms, viz حروش درون—دل—آهنگ دل and حروش موج بم

No. 1940

شرح مایة عامل

# SHARH-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd uṭ-Raḥmân Jurjânî's  
 .H. 471 or 472=A.D. 1078 or 1079) 'popular Arabic grammar  
 'Âmil (see No. 1490).

Beginning:—

پس از مناسک تکمید و نعت صل علی  
 محمد و علی آله بگو انشأ

The work begins with a few introductory verses devoted to the  
 of Nawwâb Sa'âdat 'Alî Khân of Lucknow (A.H. 1212-1229=  
 799-1813), a great patron of the poet.

All the treatises are written in fair Nasta'liq by one scribe within  
 red borders with an illuminated head-piece and a double-page  
 in.

Not dated; 19th century.

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(Nos. 1941-1943)

fol. 51; lines 16; size 10×6½; 7×4

collection of the same three works of Inshâ.

fol. 1<sup>b</sup>-22<sup>a</sup>

No. 1941

دیوان انشا

# DÎWÂN-I INSHÂ

copy of the Persian Dîwân of Inshâ; beginning as in No.

ای عشق قطع کرده ره سلسبیل را الخ \*

II

foll 22<sup>a</sup>-48<sup>a</sup>

No. 1942

سر و برنج

## SHĪR WA BIRINJ

Another copy of Inshā's Shīr wa Birinj See No 1939  
Beginning as usual —

سمک المکمود الح \*

III

, foll 48<sup>b</sup>-51<sup>a</sup>

No. 1943

شرح مایة عامل

## SHARH-I MI'AT 'ĀMIL

Inshā's poetical version of the Mi'at 'Āmil. See No 1940  
Beginning as usual —

پس از مداسک تکمید الح \*

All these three tracts are written in ordinary Nasta'liq by the same scribe

Dated 13 Ramadān, 1261 Fash

No. 1944

foll 233, lines 15 size 8½ × 4½, 5½ × 3

کلمات منشا

## KULLIYĀT-I MANSHĀ

The prose and poetical works of Manshā. Manshā, with his full name Khwajah Jalal ud Dīn 'Alī Khān, popularly called Mir Ahmad bin Najm ud Dīn 'Alī Khān منشا، مشہور بہر احمد بن نجم الدین علی خان، was born at Lucknow. He married the daughter of Mir Inshā Allah Khān (see No 786), and in his youth came to 'Azimabad where he attached himself for some time to the services of Nawwab Shahamat 'Alī Khān Bahādur. He was a

pupil of the eminent poet Mirzâ Muḥammad Ḥusayn Qatīl. He was an excellent writer of refined prose and was also well versed in poetry. He lived for forty and a few years, and died at 'Azīmâbâd on 23 Rabî' II, A.H. 1255=A.D. 1839 and lies buried in the vicinity of Shâh Arzân's tomb. See Riyâḍ ul-Afkâr, fol. 102<sup>b</sup>; Şubḥ-i Gulshan, p. 455.

Contents:—

Prose pieces; beginning on fol. 1<sup>b</sup>:—

تاجری از بازار دلشکار کمال بی زوال النخ \*

His letters, preceded by an introduction, begin thus on fol. 9<sup>b</sup>:—

سپاس بندگان خدائرا سزد که جان در بدن بخشیده النخ \*

The first letter begins thus on fol. 14<sup>a</sup>:—

نور مردمک شب زنده داران و شمع شبستان تهجد گذاران النخ \*

Introduction to the Dîwân of Ġazals, beginning on fol. 57<sup>a</sup>:—

عندلیب بوستان سخن بغزل خوانی حمد سخن آفرینی النخ \*

Ġazals, arranged in alphabetical order, begin thus on fol. 61<sup>b</sup>:—

حسن رخت از ابروی کج گشته دوبالا النخ \*

The Dîwân of Qaṣîdahs, preceded by an introduction which begins thus on fol. 109<sup>b</sup>:—

نقود نور آمود حمد پیشکش شهزادهیست عظیم الشان و

اجل النخ \*

Beginning of Qaṣîdahs, fol. 116<sup>b</sup>:—

عقلی بکنه هستی توگه نبرده راه النخ \*

Târîkhs, introduced by a preface; beginning on fol. 162<sup>b</sup>:—

شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی

است النخ \*

Rubâ'is; beginning on fol. 186<sup>b</sup>:—

ای خالق جن و انس و غفار ذنوب النخ \*

Tarjî'bands, etc.; beginning on fol. 196<sup>a</sup>:—

هست منقول که یکرور بتول النخ \*

دوحة التاريخ, *Dauhat ut-Târikh* A treatise on the rules of composing *Târikhs*, consisting of five *Fara'*, beginning on fol 206<sup>a</sup> —

سیریں سخلی لغیر حالات کہ لدش دم حوائد دلبر  
لب الح \*

The MS ends with some miscellaneous pieces by Hazin  
Written in ordinary *Ta'liq*.

Dated, fol 192<sup>b</sup>, *Shawwâl*, A H 1249

Scribe محمد کاظم متخلص به شعا

### No. 1945

fol 58, lines 13 size  $10 \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$

دیوان منشا

### DÎWÂN-I MANSHÂ

A copy of *Manshâ's* *Diwân* of *Gazals* arranged in alphabetical order, beginning with the introduction as in No 1944, fol 57<sup>a</sup> —

عبدلیک بوستان سخلی الح \*

*Gazals*, beginning as usual, fol 5<sup>b</sup> —

حسن رحب از اندر کج گشته درنالا الح \*

Written in ordinary *Ta'liq*

Not dated, 19th century

### No. 1946

fol 119, lines 13, size  $7\frac{1}{2} \times 4\frac{1}{2}$ ,  $6 \times 3$

دیوان برشته

### DÎWÂN-I BIRISHTAH

A copy of *Birishtah's* *Diwân* See No 438

*Gazals*, in alphabetical order, beginning on fol 1<sup>b</sup> —

در کتاب عشق میجستیم بسم الله را الح \*

Wâsûk<sub>h</sub>ts, fol. 98<sup>a</sup>; beginning:—

Mukhammas, fol. 102<sup>a</sup>; beginning:— \* دوستان میکشدم الخ

پیر مغان بجز تو فریادرس نداریم الخ \*

Mukhammas on Qatîl's Ġazal; beginning on fol. 101<sup>b</sup>:—

یار آئینه رخی، معزو تماشای تو شد الخ \*

قصیده بهاریه; beginning on fol. 104<sup>b</sup>:—

کردست شاخ گل بچمن باغبان قلم الخ \*

نامه; beginning on fol. 106<sup>a</sup>:—

ای همایون نامه بر باد صبا الخ \*

Qaṣîdah, fol. 112<sup>a</sup>:—

کلم رگ شاخ زعفرانست الخ \*

Târikhs, fol. 117<sup>a</sup>.

Written in ordinary Ta'liq.

Not dated; 19th century.

A seal, bearing the inscription محمد حسین خان, and dated A.H. 1224, is found on the title-page.

### No. 1947

fol. 92; lines 10; size  $8\frac{3}{4} \times 5$ ;  $5 \times 3$

دیوان راحت

### DÎWÂN-I RÂḤAT

The Dîwân of Râḥat, containing Ġazals in alphabetical order.  
Beginning:—

بتا ز فرقت خود پی—ر کرده ما را

دوتا ز غم قد چ—ون تی—ر کرده ما را

No account of the poet is given in any Taḍkirah, and it is difficult to ascertain the period in which he flourished. In two places, foll. 34<sup>a</sup> and 64<sup>b</sup>, he refers to the eminent poet Zuhûrî (d. A.H. 1025=A.D. 1616). It is, therefore, evident that he flourished after that date.

In the conclusion there are several Taḍmîns on the Ġazals of Hâfiz. The Taḍmîns, each in the form of a Mukhammas, begin thus on fol. 167<sup>a</sup>:—

دیده ام در گلستانی گز ارم صد عار داشت  
 سبزه در هر گوشه چون زمرد (sio) کار داشت  
 بر سر نخلی که از وی سده در دل خار داشت  
 بلبل بر گل خوشرنگ در منقار داشت  
 و دران برگ و فوله خوش فالهائی زار داشت

Foll. 1-16 (margin). A few *Gazals* from the *کنز طیبات* of Sa'di. See No. 91, XV. The *Gazals*, not arranged in alphabetical order, begin thus.—

اگر تو فارغی از حال دوستان یارا  
 فراغت از تو میسر نمیشود ما را

corresponding to fol 135<sup>b</sup>, No. 91.

The *Diwān* of Rāhat is written in fair *Nasta'liq* within gold and coloured borders, and the *Gazals* of Sa'di, in *Nim-Shikastah*.

In several places folios have been left blank.

Not dated, 19th century.

### No. 1948

fol. 23, lines 15; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ,  $6\frac{1}{4} \times 3\frac{1}{2}$

دیوان فرحت

### DÎWÂN-I FARḤAT

A small collection of miscellaneous poems. The poet's *takhallus* Farhat appears in several places. No satisfactory account of the poet is found in any *Tadhkirah*. In a *Qasidah* on fol 11<sup>a</sup> he praises *Shâh* Amîr ud-Dîn, the great-grandfather of the present *Sajjâdah Nashin* (attendant) of the tomb of *Sharaf* ud-Dîn Ahmad Munayri, the celebrated saint of Bihâr.

The preface is torn and damaged in many places and is also incomplete. It begins thus —

..... طوطیان شیرین گفتار گلستان مقال نغمه سرائی حمدش الخ \*

The preface is followed by a *Maṣnawî* containing a description of female-beauty.

Gazals in alphabetical order ; beginning on fol. 13<sup>b</sup> :—

امام مقتدای سلک آسان کرد مشکاها النج \*

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 1949

fol. 105 ; lines 13 ; size  $10 \times 7\frac{1}{4}$  ;  $8 \times 5\frac{1}{2}$

فتحنامۀ انگریز

# FATH NĀMAH-I ANGRĪZ

A poetical account of the Great Mutiny in India in 1857.

Author : Farāsū فراسو.

Beginning :—

در نظم سفتیم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol. 17<sup>b</sup>.

On fol. 11<sup>a</sup> he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol. 1<sup>b</sup>.

Written in fair Nasta'liq.

19th century.

No. 1950

fol. 28 ; lines 20 ; size  $8\frac{1}{4} \times 4\frac{3}{4}$  ;  $6 \times 3$

( مثنوی خیالی )

# (MAṢNAWĪ-I KHAYĀLĪ)

A maṣnawī poem on soul and its influence on the human body and mind.

Author : Kewal Kishan, poetically surnamed Khayālī کیول کشن المتخلص به خیالی.

Beginning —

حمد بیداد واحد خلاق را کردگار انفس و ائاق را

The poet, who gives out his name, fol 5<sup>a</sup>, as کنول کش, adopts the *taḥallus* Khayālī (fol 6<sup>a</sup>, 7<sup>a</sup>), and says that he belonged to Gujarat. He further adds that he came to Kanchanpūr, where he met Qâdir Husayn Khan, Shâh Fattah and Sa'îd Yâr Khan, all of whom he praises highly.

The Masnawî, to which no title is assigned, begins with the praise of God, the Prophet, Ali and the great saint Shaykh 'Abd ul-Qâdir Jilânî, after which the poet eulogises Shâh Zayn ud Dîn Qâdiri, the spiritual guide of Qâdir Husayn Khân, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary Nasta'liq

Not dated, 19th century

A note at the end says that the MS once belonged to Gulâm Husayn Khân, son of Qâdir Husayn Khan, that is to say, the son of the poet's patron.

### No. 1951

fol 27, lines 8, size 12×6½, 6½×3½

مشوي مہري

### MASNAWÎ-I MIHRÎ

A poetical description of female beauty in the form of a Masnawî poem.

Author Mihri مہري

Beginning —

ای ب چاک و شیریں حرکات حلوة نار تو چوں اب حیات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مہري appears thus —

رور و شب مہري بی تاب و توان کرده نام حشوش تو ورد زبان

Thus Mihri, with his original name Sayyid 'Alî, must not be confounded with the well known poetess Mihri, who flourished in the reign of Shâh Rukh (see *Riyad ush Shu'ara*, fol 378<sup>b</sup>, etc.) The entire Masnawî, with a meagre account of the poet, is to be found in *Nigârstân i Sukhan*, pp 107-114. See also *Majma' un Nafa'is*, fol 426<sup>b</sup>, *Riyad ush Shu'ara*, fol 402<sup>a</sup>, etc.

Written in clear Nasta'liq on ornamented pages.

Not dated; 19th century.

Scribe: حافظ.

No. 1952

foll. 8; lines 15; size  $9 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$

(مثنوي)

(MAṢNAWĪ)

A Maṣnawī poem by an anonymous author, most probably of the 19th century, composed in praise of one Ṭufayl Ullah طفیل الله.

The Maṣnawī is followed by two Qaṣīdahs, also in praise of the same man.

Beginning:—

بنامی که سرنامۀ نامہاست      رواجی از ان نام هرنامہ راست

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1953

foll. 8; lines 15; size  $8\frac{1}{2} \times 4\frac{3}{4}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$

مطلع الانوار

MAṬLA' UL-ANWÂR

A Qaṣīdah, entitled Maṭla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Sufic tendency.

Author: Ṭapân طپان.

Beginning:—

روزی بدلم خیال آمد النج \*

The Qaṣīdah itself begins thus:—

مرا کہ پا نگذارم درون هیچ حصار      ز شکوۀ فلک و اختر و زمانہ چہ کار

The author does not reveal his original name, but gives his *nom. de plume* as Ṭapân (see foll. 2<sup>a</sup>, 4<sup>b</sup>). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qaṣīdah is written, is

identical with Shaykh Nîmat Ullah Sarhîndî Qadîrî, who was a Khalifah of Mîyanmîr Lahaurî (d A H 1015=A D 1635), and who, according to Khazînat ul Asfiya, p 137, died in A H 1017=A D 1608. The name of Shah Nîmat Ullah can be worked out by taking the first letter of each hemistich of the Qasîdah (fol 4<sup>a</sup>)

At the end is found a short Qasîdah, beginning thus on fol 7<sup>b</sup> —

ارمیس دیدہ و دل خود بکروگان منم  
حائى همه عیال و بکائی بہاں منم

Written in ordinary Ta'liq

Dated A H 1209

(Nos 1954-1968)

fol 313 lines (centre col) 14, margl col 28 size  $6\frac{1}{2} \times 3\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

A very interesting collection of selections from the Diwans and Maṣnawî poems of several eminent poets

I

fol 1<sup>b</sup>-51<sup>b</sup>

No. 1954

دیوان وحشی

DÎWÂN-I WAHSHÎ

The Diwan of Kamal ud Dîn Wahshî of Bafiq See Nos 245-248

This copy consisting of Gazals in alphabetical order, begins thus like No 248 —

ار کا کہریا بگردن , غضب ما الہ \*

II

fol 52<sup>a</sup>-72<sup>a</sup>

No. 1955

دیوان نادیم

DÎWÂN-I NÂDIM

Extracts from the Gazals of Nadîm arranged in alphabetical order

Beginning :—

تا باغ از رخ تو شناسد شمیم را پیوند کرده است بزلفت نسیم را

Nâdim Gilânî was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Nazîrî. He was held in high estimation by Hâjî Muḥammad Jân Qudsî, who, it is said, purchased a verse of the poet for one *aṣḥrafî*. According to the author of the *Natâ'ij ul-Afkâr*, p. 431, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Safî. He died in the middle of the eleventh century A.H. See *Âtashkadah*, p. 222; *Majma' un-Nafâ'is*, vol. ii, fol. 473<sup>b</sup>; *Tâhir Naṣrâbâdî*, fol. 139<sup>a</sup>, etc., etc.

III.

fol. 72<sup>b</sup>–194<sup>a</sup>

No. 1956

دیوان امید

## DÎWÂN-I UMÎD

The *Dîwân* of Qizilbâsh Khân Umîd, containing his *Gazals* arranged in alphabetical order. See Nos. 396-397.

Beginning :—

سراسر هدیه چون مهر و ماه گردیدیم دنیا را الخ \*

The *Dîwân* ends with a few *Rubâ'is*, beginning :—

در حشر شفیع ما نبی الله است الخ \*

IV.

fol. 194<sup>b</sup>–209<sup>a</sup>

No. 1957

منشورات فطرت

## MANŞÛRÂT-I FIṬRAT

The prose writings of Mûsawî Khân Fiṭrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhalluṣ* Fiṭrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his *Dîwân*. See Nos. 355-356.

Beginning —

سبحان الله هرچند که دندۀ فلم را از مکتله درات سرمۀ سلیمانی  
میکشم آلم \*

These pieces of prose writing consist of the poet's preface to his *Diwan* (see fol 1<sup>b</sup>, No 355), and some letters the first of which is headed (fol 202<sup>a</sup>) *عمره داشت که بعثت عالمگیر نوشته آهد*

The second (fol 202<sup>b</sup>), is addressed to a friend whose name is not mentioned The third and the fourth are not headed The fifth (fol 205<sup>a</sup>) is *بعثت عند اللطف خان مرحوم نوشته* The last three are also not headed

V

fol 209<sup>b</sup>-222<sup>b</sup>

No. 1958

قصاید بطرت

### QASĀ'ID-I FITRAT

The Qasidāhs of the same Musawī Khan Fītrat  
Beginning as in No 355 —

شدها ر سور ناله رازم عجب مدار آلم \*

VI

fol 223<sup>a</sup>-285<sup>a</sup>

No. 1959

دیوان بطرت

### DĪWĀN-I FITRAT

The *Diwan* of Musawī Khan Fītrat consisting of *Gazals* in alphabetical order, with a *Mukhammas*, two *Tarīkhs*, a *Rubā'i* and a *Fard* at the end

Beginning of the *Gazals* —

حسوم گوش شهرت شد آلم \*

VII

fol 285<sup>b</sup>-291<sup>b</sup>

No 1960

دیوان اسحاق

### DĪWĀN-I ISHĀQ

Selections from the *Diwan* of *Hakim Jamal ud Din Abu Ishaq Hallaj* of *Shiraz*, commonly called *Abu Ishaq ul Atimah* (the poet of

foods) with the *talchallus* Bushaq (a contraction of Abû Ishâq) : حکیم جمال الدین ابو اسحاق المعروف به ابو اسحاق اطعمه المتخلص به بسحق. He was a native of Shîrâz, and enjoyed the favour of Timûr's grandson Iskandar bin 'Umar Shaykh Mirzâ, who governed Fârs and Işfahân, A.H. 812-817=A.D. 1409-1415, was blinded by his uncle Shâh Rukh on the 2nd of Jumâdâ I, A.H. 817=A.D. 1414, and died the following year. Abû Ishâq's poems, consisting of Ġazals, Rubâ'is and Maşnawîs, describe various products of the culinary art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as Azraqî wrote the Alfîyah Shalfiyah to restore the sexual power of his royal patron Tuġân Shâh.

According to Tabaqât-i Shâh Jahânî, Rieu ii, p. 634, Abû Ishâq died in A.H. 819=A.D. 1416. Mir'ât ul-'Âlam, followed by Natâ'ij ul-Afkâr, p. 19, and some others, gives the date of the poet's death A.H. 827=A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under Târtâr Dominion, pp. 344-351. See also Rieu ii, p. 634 (where the poet's کنز الاشته is mentioned); Daulat Shâh, pp. 366-371; Hâj. Khal., vol. v, p. 248; Flügel, vol. i, p. 415; etc.

The present selection begins with a parody on a Ġazal of Hâfiz :—

به پیشم چون خراسانی گذاری صحن یغما را  
ببوی قلیه اش بخشم سمرقند و بخارا را

The Ġazals are followed by a Maşnawî that the poet wrote, according to Daulat Shâh, in imitation of Sa'dî, beginning on fol. 287<sup>b</sup> :—

بر کنار سفره صاحب‌دلی الخ \*

Some detached verses (Fards) are found at the end.

# VIII.

fol. 292<sup>a</sup>-313<sup>b</sup>

No. 1961

دیوان شاهی

## DÎWÂN-I SHÂHÎ

The Dîwân of Âqâ Malik Shâhî, consisting of Ġazals in alphabetical order with two Qit'ahs and two Rubâ'is at the end. See Nos. 173-176.

Beginning :—

ای نقش بسته نام خط الخ \*

IX

(margl col) foll 2<sup>a</sup>-80<sup>b</sup>

No. 1962

لیلی و معنوں

## LAYLÂ WA MAJNÛN

Loves of Laylâ and Majnûn, by \*Maktabî Shurazî No satisfactory account of the poet is given in any Tadhkirah. Some say that he wrote a Khamsah in imitation of Nizami. His Laylâ wa Majnûn (the present poem) is highly spoken of by almost all his biographers excepting Sam Mirza, who in his Tuhfat-i Sâmî, fol 132<sup>b</sup>, does not even mention the poem. Khwushigû in his Safinah (Ethic, Bodl Lib Cat Col 212) says that Maktabî was a contemporary of Jamî. In the conclusion of his Laylâ wa Majnûn fol 80<sup>a</sup>, Maktabî says that he composed it in A H 895 = A D 1489 for which he gives the following chronogram —

چون مکنی این کتاب بشود تاریخ کتاب مکنی بود

The words کتاب مکنی = 895

He further adds that the poem consists of 2,100 verses

Beginning of the poem —

ای سر احدیب ر امار خلق ازل و اند هم اوار

For Maktabî's life, see Riyâd ush Shu'arâ, fol 378<sup>b</sup>, Majma' un-Nafa'is II, fol 415<sup>a</sup>, Makhzan ul Garâ'ib II, p 800, Âtash Kadah p 392, Taqî Auhadi II, fol 692<sup>a</sup>, Nigârîstân i Sukhan, p 101, etc, etc

X (margl col) foll 81<sup>a</sup>-118<sup>b</sup>

No. 1963

دیوان شریف

## DÎWÂN-I SHARÎF

The Diwan of Sharîf Tabrizî, consisting of Gazals arranged alphabetically. See No 233

Beginning —

سوی نثار ندوی تو دل منکشد مرا

هر سو بخت و حوی تو دل منکشد مرا

The first Ġazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'î.

XI.

(margl. col.) foll. 118<sup>b</sup>–158<sup>b</sup>

No. 1964

دیوان میلی

### DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muḥammad Qulî Maylî. See No. 243.

Beginning with Ġazals in alphabetical order:—

در جهان دار فنا آوردۀ گر خویش را  
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs.

XII.

(margl. col.) foll. 159<sup>a</sup>–209<sup>b</sup>

No. 1965

دیوان نسبتي

### DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318–319.

Beginning as in No. 318:—

در زلزله آوردۀ از ناز زمين را النج \*

It ends with some Fards the last of which is:—

دلبر و شوخ و شنگ و شیرین لب همه هستي دگر چه ميخواهي

XIII.

(margl. col.) foll. 210<sup>a</sup>–223<sup>b</sup>

No. 1966

دیوان مظہر

### DÎWÂN-I MAZHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn Ḥabîb Ullah, and poetically surnamed Mazhar, traced his descent from

'Alī, the fourth Caliph. One of his ancestors, Amir Kamāl ud Dīn of Ta'if, went to Turkistān and served some of the rulers of that place with distinction. At the time of Humāyūn's return from Persia two of Kamāl ud Dīn's descendants, Amir Majnūn and Amir Babar accompanied that monarch to India and secured high offices under the Timarides. Mazbar's father Mirzā Jān was a respectable officer under Aurangzib, but he resigned the service and settled at Akbarabād. Mazbar was born in the vicinity of Mālwah, early Friday morning, 11th of Ramadān, A H 1110=A D 1698. He was brought up and educated at Akbarabad and Shāhjahānābad. He received the robe of succession from Sayyid Nūr (Rieu i, p 363 has Mir) Muhammad Bad'ūdī. He is the founder of a branch of the Naqshbandī order called after him Shamsiyab Mazbariyah, and he enjoys the reputation of having been a Sufic poet of great eminence. He was equally well versed both in Persian and Hindī poetry. He died of a pistol shot on the 10th of Muharram A H 1195=A D 1780. See Nashtir 'Ishq, p 1653, Gul-i Ra'nā, fol 225. Natā'ij ul Afkār, p 406. Safinah-i Khwushgū (No 690) fol 187<sup>b</sup>, Khazinat ul Asfiya, pp 644-647, etc. A work, entitled *نشرات مظهره*, and devoted to the life of the author, is noticed in Rieu i p 363.

Beginning —

آنی درد بزرگی گران حوای بخش ما  
با اندک گریه داد نسلای رحب ما

XIV

(margl col) foll 224<sup>a</sup>-235<sup>a</sup>

No. 1967

دیوان راقم

## DĪWÂN-I RÂQIM

The *Diwân* of Mīr Sa'd ud Dīn Mubammad, with the *takhallus* Râqim. See No 1904.

The present copy is only a selection from the poet's *Diwân*, and consists of short *Gazals*, arranged alphabetically.

Beginning —

چنان خوش محبت گرم دارد آشنائی را  
که گرم دل دور اتم نمی بهم حدائی را

XV.

(margl. col.) foll. 236<sup>a</sup>-306<sup>a</sup>

No. 1968

لیلای و مجنون

## LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifi. See 'No. 222.

Beginning:—

این نامه که خامه کرد بنیاد آلتخ \*

Written in small Nasta'liq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân and Sayyid K̲h̲wushîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid K̲h̲wushîd Nawwâb is found on the title-page:—

اس کتاب کو وقف کیا میں سید خورشید نواب بہ کتب خانہ خان بہادر

مولوی خدا بخش خان صاحب سی - آئی - (ای) \*

(Nos. 1969-1973)

fol. 232; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 3$ 

A collection of Rubâ'îs and Muqatta'ât by different poets:

I.

foll. 2<sup>b</sup>-57<sup>a</sup>

No. 1969

رباعیات ابوسعید

## RUBÂ'İYÂT-I ABÛ SA'ÎD

A collection of Rubâ'îs ascribed to the authorship of the celebrated saint Abû Sa'îd Faḍl Ullah bin Abul K̲h̲ayr فضل الله کھایر بن ابو الخیر, of K̲h̲urâsân, who, according to Nafahât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Hâj. K̲h̲al. vol. iv, p. 62; Browne, Lit. Hist, ii, pp. 261-269; Ethé, Die Rubâ'îs des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil-philolog, Cl. 1875, pp 145-168, and 1878, pp 38-70; Rieu II, p. 378, etc. A work dealing with Abû Sa'id's life and entitled *أسرار التوحيد في مقامات الشيخ أبي سعيد*, is described in Mehren, Copenhagen Catalogue, p 8.

The ascription of the authorship of these Rubâ'is to Abû Sa'id has been the subject of a controversy. See A.S.B. Cat. No 426.

The Rubâ'is, arranged alphabetically, begin thus —

ای کرده عمت عارت هوشن دل ما  
درد تو سده خانه فروش دل ما

II

foll. 57<sup>a</sup>-59<sup>a</sup>

No. 1970

رباعیات صحابی

## RUBÂ'İYÂT-I SAHÂBÎ

A very small collection of Sahâbî's Rubâ'is See No 267.

The Rubâ'is, arranged in alphabetical order, begin like No 267 —

المنب لله که دایم خدا انعم \*

III.

foll. 59<sup>b</sup>-105<sup>b</sup>

No. 1971

رباعیات خیام

## RUBÂ'İYAT-I KHAYYÂM

A collection of 366 Rubâ'is of 'Umar Khayyâm, in loose alphabetical order. See No 16.

Beginning:—

ای واقف اسرار ضمیر همه کس انعم \*

IV.

foll 105<sup>b</sup>-135<sup>a</sup>

No. 1972

مقطعات ابن یمن

## MUQATTA'ÂT-I IBN-I YAMÎN

The Qit'ahs of Ibn-i Yamîn. See Nos 137-139.

Beginning:—

مکن سادی اگر دنیا بکام است انعم \*

V.

foll. 136<sup>a</sup>-231<sup>b</sup>

No. 1973

رباعیات صحابی

## RUBÂ'ĪYÂT-I SAḤÂBÎ

A larger collection of Saḥâbî's Rubâ'is without alphabetical order. See No. 1970.

Beginning:—

زاهد همه خویش را زیان دیده و سود آنچه \*

Written in ordinary Nasta'liq.

Dated 21 Dul-qa'd, A.H. 1139, the 9th regnal year of Muḥammad Shâh.

Scribe: جمال الدین.

(Nos. 1974-1980)

fol. 140; size  $7\frac{1}{2} \times 3\frac{3}{4}$ ;  $5\frac{1}{2} \times 2$

آگنہ جهان نما

## Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions, both prose and poetical, by various authors.

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

این جنگ کہ گنج پر معانیست      نی جنگ کتاب آسمانیست

The principal contents are:—

I.

foll. 2<sup>a</sup>-3<sup>b</sup>

No. 1974

حکایت خر تازی

## ḤIKÂYAT-I KḤAR-I TÂZÎ

The story of the Ass, by Muḥammad Qulî Salîm Tîhrânî (*d.* A.H. 1057=A.D. 1647). See No. 311, fol. 41<sup>a</sup>.

Beginning:—

ساده دلی را ز پی راه دور آنچه \*

II

foll 3<sup>b</sup>-8<sup>b</sup>

No. 1975

قصا و قدر

QADĀ WA QADR

"Fate and Destiny," by the same Salim See No 311-I

Beginning —

شدیدم دردی ار حوس نامہ نوشی الح \*

III

foll 8<sup>b</sup> 20<sup>b</sup>

No 1976

سور و گدار

SŪZ WA GUDĀZ

"The Burning and Consuming", by Nau'ī Khabushanī (d. A.H. 1019=A.D. 1610) See No 1098, fol 553<sup>a</sup>

Beginning —

الہی حدہ ام را بالگی دہ الح \*

IV

foll 23<sup>a</sup>-23<sup>b</sup>, 28<sup>a</sup> 32<sup>b</sup>

No. 1977

رباعیات خیام

RUBĀ'İYĀT-I KhAYYĀMA collection of Khayyām's Ruba'is See No 16

Beginning —

ای ناد صا دلم چو روی تو گروم الح \*

The Ruba'is of Khayyām are followed by some Masnavis, Gazals, Tarkīb bands, etc., by several authors

V

foll 50<sup>b</sup>-59<sup>b</sup>

No. 1978

حسن و عشق

HUSN WA 'ISHQ

Also styled Munakahat i Husn wa 'Ishq, or the 'Wedding of Beauty and Love', by Ni'mat Khan 'Alī See No 371 (fol 336<sup>a</sup>)

Beginning :—

حدیث عشق شد زیب بیانم الخ \*

Fol. 59<sup>b</sup>. Nī'mat K̲h̲ān's letter to Mirzā Mubārak Ullah Wāḍih. See No. 878-IV.

Fol. 64<sup>b</sup>. Mirzā Mu'izz Mūsawī K̲h̲ān's preface to his Bayāḍ. This piece is not indicated by any heading, but it agrees with Mūsawī K̲h̲ān's preface, No. 1098-III.

Fol. 70<sup>b</sup>. A prose piece by Naṣīrā-i Hamadānī, likewise without a heading, but agreeing with No. 1098-XIX.

Fol. 71<sup>a</sup>. Mūsawī K̲h̲ān's letter, written from Bihār, to Mirzā 'Abd ul-Laṭīf; beginning :—

میرزا صاحب صاحب پرستان و فرمانفرمای اقلیم دل دوستان الخ \*

There are also several other letters by 'Abd ul-Laṭīf and Mūsawī K̲h̲ān, foll. 71<sup>b</sup>-73<sup>b</sup>.

VI.

foll. 80<sup>b</sup>-85

No. 1979

معراج الخیال

## MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alī Ridâ Tajallî (*d.* A.H. 1088=1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qaṣīdahs, mostly in praise of 'Alī, foll. 86<sup>a</sup>-99<sup>a</sup>.

Foll. 99<sup>b</sup>-100<sup>b</sup>. Several Târīkh̲s relating to the following events :—

Birth of Jahāngīr; his accession; his death; Akbar's accession; his death; Humāyūn's birth; his death; Bābur's birth; his death; Shāh Jahān's birth; his accession; conquest of Daulatābād; birth of Aurangzīb; Sa'dīs death; death of Hāfiz.

Foll. 100<sup>b</sup>-103<sup>b</sup>. A Qaṣīdah by Tālib Âmulī; beginning :—

صبا رفتار پیکي در طلوع صبح نوراني \*

The above is followed by Ġazals of several poets.

VII

foll 108<sup>b</sup>-125<sup>b</sup>

No. 1980

قصا و قدر

## QADÂ WA QADR

A Maṣnawī by Mullā Muhammad Sa'id Ashraf.

Beginning —

شعیدم ز روی آر روشن روانی \*

Muhammad Sa'id Ashraf, son of Muhammad Salih Māzandarānī, came to India during the reign of Aurangzib, and attached himself to the services of Zib un Nisā, who, it is said, used to get her poems corrected by him. See Maḡhzan ul Garā'ib, p 58

The above is followed by some Qasidāhs of Shāh Tahir Dakanī (foll 126<sup>a</sup>-128<sup>a</sup>) and Talib Kalim (foll 128<sup>b</sup>-129<sup>a</sup>), ending with some Mukhammasāt (foll 130<sup>b</sup>-133<sup>b</sup>)

At the end is found Nī'mat Khān's satire on physicians. See No 878-III

Written in beautiful minute Nim Shikastah on gold sprinkled paper within gold borders

Dated A. H. 1125

The name of the scribe علی اکبر مدحی بن سند, appears in several places.

(Nos 1981-1986)

foll 252, size 12½ × 7, 8½ × 5

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers

I

foll 1<sup>b</sup>-4<sup>a</sup>

No. 1981

روشنائی نامہ

## RAUSHNĀ'Ī NĀMAH

A Maṣnawī poem

Author. Nāsir i Khusrāu, ناصر خسرو.

Beginning :—

بنام کردگار پاک داور  
که هست از فکر [ و ] و هم و عقل برتر

The author, with his full name Abû Mu'în ud-Dîn Nâsir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معین الدین ناصر خسرو القبادیانی, is no other than the celebrated poet, traveller and Ismâ'îlî Missionary, Nâsir-i Khusrau, who adopted the poetical *nom de plume* Hujjat.

Dr. Rieu (Persian Cat. pp. 741-742), Fagnan (Z.D.M.G. vol. xxxiv, 1880, pp. 643-674 and Journal Asiatique, sér vii, vol. 13, 1879, pp. 164-168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâsir-i Khusraus, both having the *Kunya* Abû Mu'în, one the poet, philosopher and magician; the other the traveller. For a very learned discussion on this disputed theory I must refer to Prof. Browne's Lit. Hist. vol. ii, pp. 218-245. By his indefatigable researches he has discredited this theory.

Nâsir-i Khusrau was born in Qubâdiyân, near Balkh, A.H. 394 = A.D. 1004, and died, according to Ethé, Ind. Office Lib. Cat. No. 903, in Yumgân, A.H. 481 = A.D. 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his Safar Nâmah, lasted seven years, A.H. 437-444 = A.D. 1045-1052.

Other works of the poet are (1) the Safar Nâmah سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881. See also A. R. Fuller in J.R.A.S., 1872, pp. 142-164; and Guy Le Strange, Nâsir-i Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrim's Text Society, 1888). (2) The Dîwân (copies of the Dîwân are noticed in Sprenger, Oude Cat. p. 428; G. Flügel i, p. 496; W. Pertsch, Berlin Cat. p. 741; Ind. Office Lib. Cat. 903. A lithographed edition of the Dîwân appeared in Tabrîz, A.H. 1280). (3) The Sa'âdat Nâmah سعادت نامه (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643-674. (4) The Zâd ul-Musâfirîn (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work. Other works ascribed to Nâsir-i Khusrau are اکسیر اعظم - المستوفي - دلیل المتحیرین - وجه الدین - قانون اعظم - کنز الحقائق. A commentary on the Qurân, stated to have been composed for the 'heretics' of the Ismâ'îlî Sect; a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to Nâsir-i Khusrau. See

Browne, Lit Hist loc cit The poet's *takhallus* Hujjat occurs in the following verso of the poem, fol 1<sup>b</sup> —

در آ لی حجب رینا سخن گوی  
که ندی از حلاوت در سخن گوی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind Office Lib copy No 904, A H 323 = A D 935. Other dates, found in other copies, are A H 420 = A D 1029 and A H 313 = A D 954. All these dates are incorrect and the correct date, as conjectured by *Ethé*, seems to be A H 440 or 441 = A D 1048-1050, See *Zeitschrift der D M G*, vol 34, p 638.

The poem has been edited with German metrical translation by *Ethé*, in the *Z D M G*, vol 33, 1879, pp 645-665, and vol 34, 1880, pp 428-464 and 617-642. Other copies of the work are in Gotha (W Pertsch, p 13), Leyden (Cat Codd Or Lugd Bat II, p 107), Paris (No 781, A du suppl) and Ind Office (*Ethé*, No 904).

## II

fol 4<sup>a</sup>-7<sup>b</sup>

No. 1982

هفت وادی

## HAFT WÂDÎ

'Attar's *Maḡnawî*, entitled *Haft Wâdî* See No 46-A  
Beginning —

حمد پاک از حال پاک ان پاک را آید \*

The poem is wrongly styled here احسنات حضرت من قدس سره

## III

fol 8<sup>a</sup>-10<sup>a</sup>

No. 1983

مهراج العارفین

## MANHÂJ UL-ÂRIFÎN

A Sûfic tract in prose

Beginning:—

حمد بیکد و ثنای بیعد مر آفریدگارِ اِرا که سینۀ عارفان مخزن اسرار  
خود ساخت الخ \*

IV.

fol. 8<sup>b</sup>–10<sup>b</sup>

No. 1984

مونس الفقرا

## MÛNIS UL-FUQARÂ

Another Şûfic tract, ascribed in the heading to Amîr Hamadânî.  
Beginning:—

شکر و سپاس و حمد بقیاس مر پادشاهی را الخ \*

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîṣ and the sayings of Imâm Ja'far and several ancient saints. The treatise consists of forty short *Fasl*.

V.

fol. 11<sup>a</sup>–17<sup>b</sup>

No. 1985

انیس العارفین

## ANÎS UL-ÂRIFÎN

A slightly defective copy of a Şûfic Maṣnawî.

The poem is defective at the beginning, and opens abruptly thus:—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol. 12<sup>a</sup> the poet calls himself Qâsim قاسم. A Şûfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maṣnawî is the same Anîs ul-Ârifîn of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flügel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101; St. Petersburg Cat. p. 389.

VI fol 18<sup>a</sup>-48<sup>a</sup>

A history of the prophets, from Adam to Joseph, extracted from other works.

Beginning —

محدث لطائف المعارف اوردہ کہ چون پیکر مذکور آدم ارادیم  
ارض الح \*

VII fol 49<sup>a</sup>-76<sup>b</sup>

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhan and ending with Abû Ja'far bin Ahmad bin Hamdân bin 'Alî bin Sinân.

Beginning —

کند ری ابو محمد انس ابی نصر الح \*

VIII fol. 77<sup>a</sup>-82<sup>b</sup>

A collection of anecdotes relating to the Imams

## IX

fol 83<sup>a</sup>-98<sup>a</sup>

No. 1986

احوال حکما

## AHWAL-I HUKAMA

Biographical notices and sayings of ancient philosophers and اسقلموس - صاب - ادریس, on fol 83<sup>a</sup>

منا عورش, fol 83<sup>a</sup>

لهمان, fol 84<sup>a</sup>

سمرطامس, fol 85<sup>a</sup>

دبو حاس الکلبی, fol 87<sup>b</sup>

الاطون, fol 88<sup>a</sup>

ارسطا طالمس, fol 89<sup>a</sup>

بقرط, fol 90<sup>a</sup>

او مدرس الشاعر, fol 91<sup>b</sup>

و مدرس طالوط عورش, fol 91<sup>a</sup>

بطلدموس, fol 91<sup>a</sup>

باسلدوس, fol 91<sup>b</sup>

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جالينوس, fol. 92<sup>a</sup>.

ثاليس ملطي, fol. 94<sup>a</sup>.

انكسا غورس, fol. 94<sup>a</sup>.

انكسانس, fol. 94<sup>a</sup>.

ديمقراطيس, fol. 94<sup>a</sup>.

اقليوس صوري, fol. 94<sup>b</sup>.

ثاو فرسطيس, fol. 94<sup>b</sup>.

انباذ قلس, fol. 94<sup>b</sup>.

بوذرجمبر, fol. 95<sup>b</sup>.

ابو محلي سينا, fol. 97<sup>a</sup>.

شيخ شهاب الدين سهروردي مقتول, fol. 97<sup>b</sup>.

ابن سبعين, fol. 97<sup>b</sup>.

ابو نصر محمد بن محمد الترك, fol. 98<sup>a</sup>.

The above is followed by some anecdotes relating to some prophets and saints, etc.

#### X. foll. 105-144<sup>b</sup>

History of the Prophet and the four early Khalifahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Şaḥābīs and other eminent persons.

#### XI. foll. 161<sup>b</sup>-164<sup>a</sup>

A short mystical tract, by an anonymous author.

Beginning:—

الحمد لله رب العالمين ..... ما چار برادر بوديم از نه ديه

البح \*

The text is followed by interlinear notes and annotations due to 'Abd ul-Wāḥid Ibrāhīm Bilgrāmī.

#### XII. foll. 167<sup>a</sup>-168<sup>b</sup>

Select verses from the Maṣṇawī of Jalāl ud-Dīn Rūmī, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Faṭḥ Khān فتح خان.

Beginning:—

سپاس دقياس و ستايش افزون از حوصلا گنجش شايان  
حدارديسب الح \*

In the preface, the author says that while engaged in studying the works of Sûfis he came across the following verses of Maulânâ Rûmî.

پس ند مطلقى نباشد در حمان  
ند نه نسبت باشد اين را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

### XIII foll 169<sup>a</sup>–245<sup>a</sup>

A vast collection of poems, from the works of Sanâ'î, Sa'dî, 'Abd ul Wâsî' Jabalî, Qatrân, Mukhtârî, Khâqânî, Khusrâw, Şanâ'î, Salmân, Nizâmî, 'Urfî, Mu'izzî 'Attâr, Âsafî, 'Ubayd, Jamî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî, Hâfiz, Faydî, Ahlî, etc., etc

Foll. 196<sup>a</sup>–233<sup>a</sup>, contain Gazals of the same metro and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol 209. Folios have been misplaced in several other places. Foll 235<sup>a</sup>–237<sup>a</sup>, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets —

Sayyid Ni'mat Ullah Kihistânî, fol 238<sup>a</sup>, Qâsim Anwâr, fol 239<sup>a</sup>, Kâtibî, fol 239<sup>a</sup>, Âdarî, fol 239<sup>b</sup>, Firdausî, fol 239<sup>b</sup>, Salmân Sâwajî, fol 244<sup>a</sup>, Amîr Mu'izzî, fol 247<sup>a</sup>.

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'liq

Not dated, 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muhammad Safdar 'Alî Khân Bahâdur.

The title page contains two illegible seals.

### (Nos 1987–1990)

foll 146, lines 13–15 size 8 × 5½, 6½ × 3½

Selections from the poetical works of four modern poets, all of them panegyrists to Fath 'Alî Shâh, King of Persia (A. H. 1212–1250=

A.D. 1797-1834) and contemporaries of the author of the well-known biographical work *Majma' ul-Fuṣahâ*.

I. foll. 1<sup>a</sup>-45

No. 1987

دیوان عندلیب

## DÎWÂN-I 'ANDALÎB

Selections from the *Diwân* of 'Andalib. 'Andalib of Kāshân, with his original name Muḥammad Husayn Khân, محمد حسین خان, the *mutaṭṭas* به عندلیب کاشانی, was the son of Fath 'Alī Shāh's court poet Fath 'Alī Khân Ṣabâ (see No. 1989). After his father's death 'Andalib succeeded him as poet-laureate and enjoyed similar favours from the king and his successor. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 352, speaks of the poet in the present tense.

Beginning with *Tarkīb*-bands:—

عید است و اورنگ ملک از چهره فریافته

فری که گردنده فلک از مهر خاور یافته

*Qaṣīdahs*; beginning on fol. 30<sup>a</sup>:—

سپیده دم دوکانی را چو سر بازیدم از بستر الخ \*

II. foll. 46<sup>a</sup>-61<sup>b</sup>

No. 1988

دیوان نصرت

## DÎWÂN-I NUṢRAT

Nuṣrat, with his original name Sultân Husayn, and better known as Sultân Beg, was the son of Panâh Beg. He belonged to the *Tâlîsh* tribe, and was brought up and educated at Tīhrân. He was a favourite of the Amîr Muḥammad Qâsīm Khân, and through his influence secured a high position in the Imperial Court. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 522, says that at the time of his writing his *Tadkirah* (*Majma' ul-Fuṣahâ*) he could not get hold of the poet's *Dîwân* to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nusrat sent his poems, but unfortunately they were lost.

The *Diwân* is preceded by a short biographical account of the poet, it begins thus —

ار اکبر رادگان طائعه طالش اسمش سلطان حسین الخ \*

Beginning of the *Diwân* —

صبح دوزخ است و دوزخ گشت دو حوکه را

عید سلطان همایون ناد ساهنشاه را

III

fol 62<sup>a</sup>-129<sup>b</sup>

No. 1989

دیوان صبا

## DÎWÂN-I SABÂ

Selections from the poetical works of Sabâ. Sabâ, with his full name Fath 'Alî Khân, of Kâshân was an excellent poet of the later period. He enjoyed high distinctions during the reign of Fath 'Alî Shâh who honoured him with the title of *Malik ush Shu'ara*. The author of the *Majma' ul Fusiḥâ*, vol. II, p. 267, speaks very highly of Sabâ, and fixes his death in A.H. 1238 = A.D. 1822. The same author says that Sabâ's *Diwân* of *Qasidas* consists of ten thousand to fifteen thousand verses, and that he left several *Masnawis* such as *گلش نامه* and *عبرت نامه* - *حدارود نامه* - *شهشاه نامه*.

Beginning with an introduction —

هو استاد علی الاطلاق بدر العراق و شمس الافاق الخ \*

Contents —

(1) *Shahinshâh Nâmah* *شهشاه نامه*. A poetical account of the exploits of Fath 'Alî Shâh, written in imitation of Firdausi's *Shah Namah*, beginning —

ندام حدارود بیدش نگار الخ \*

(2) *Ibrat Nâmah* *عبرت نامه*. A *Masnawî* poem in the style of *Layla Majnûn*, beginning on fol 108<sup>a</sup> —

دیناچه این حکسته دیبا الخ \*

(3) Qaṣīdahs; beginning on fol. 122<sup>a</sup>:—

دو آفتاب کزان تازه شد زمین و زمان  
یکی بکاخ حمل، شد یکی بکاخ کیان

IV.

fol. 121<sup>b</sup>–146<sup>a</sup>

No. 1990

دیوان منصور

## DÎWÂN-I MUṢAWWIR

The poet is most probably identical with Muṣawwir of Mashhad, whose original name was Hâjî 'Alî Qulî bin Hâjî Riḍâ Qulî, and who, according to Majma' ul-Fuṣahâ, vol. ii, p. 456, was born at Tīhrân, A.H. 1227=A.D. 1812, but received his training in poetry and painting at Mashhad.

Beginning with a Tarjî'band:—

ز رزم روسیان دارای باهنگ \*

Gazals; beginning on fol. 134<sup>b</sup>:—

ساقی بیار شیشه و جام شراب را الخ \*

Another long Tarjî'band beginning on fol. 139<sup>b</sup>:—

ساقی قدحی که نو بهار است الخ \*

Written in different hands.

Not dated; 19th century.

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(Nos. 1991–1992)

fol. 131; lines 9–13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$

A collection of two poetical works by two different authors.

I.

fol. 1<sup>b</sup>–69<sup>a</sup>

No. 1991

بشارت الامامت

## BASHĀRAT UL-IMĀMAT

A poetical account of the life and deeds of the author's ancestors.

Author: 'Gulam Husayn Tabâtabâ'i علام حسن طباطبائی

Beginning.—

حمد و ثنای حضرت امیردگار حلب بمطعمه را چاره نیست بکسر  
افرار الح \*

The author has already been mentioned in connection with his well known history *سیر المتأخرين* See No 582.

The work deals for the most part with the miracles and supernatural events connected with the life of the author's ancestor Sayyid Fayd Ullah Tabâtabâ'i and the author's grandfather Sayyid 'Alim Ullah

The poem, to which the author assigns the title *بشارت الإمامة*, begins thus on fol 4<sup>a</sup> —

ندام حدائیکه حلق آورید  
زمن آورید و زمان آورید

The fly-leaf at the beginning contains a short biographical account of the author by Sayyid 'Alī Muhammad Shād (the well-known Urdū poet of Patna) written in his own hand

The colophon, dated Patna, 10 Rabi' II, A. H. 1277, says that the scribe *قوی حسن نقوی* copied this tract by order of Nawwab Sayyid Vilāyat 'Alī Khān

II

fol 70<sup>a</sup>-130<sup>a</sup>

No. 1992

دیوان وفا

## DĪWÂN-I WAFÂ

Several poets with the *taḥallus* Wafâ are noticed in the Taḍkīrahs, but the present one seems not to be one of them

The Diwan begins with a Maṣnawī consisting of some moral anecdotes. It begins thus.—

حمد دادار در عالم آرای  
چون کند خامه چسان مدح سرای

Tarjī'band, on fol 93<sup>a</sup>, beginning.—

ما حمدان ز مختار صادق روایتست الح \*

Gazals in alphabetical order, beginning on fol. 95<sup>b</sup>:—

آراست نور حسن تو بزم ظهور را انج \*

Rubâ'is, beginning on fol. 129<sup>a</sup>:—

ای قابل توبه غافر ذنب عصاة انج \*

Written in fair Nasta'liq.

Not dated; 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alī Khân is found in several places.

## ANTHOLOGY.

No. 1993

fol. 279; lines 14; size  $9\frac{1}{4} \times 6\frac{1}{2}$ ;  $5\frac{1}{4} \times 3\frac{1}{4}$

تحفة الحبيب

### TUHFAT UL-HABÎB

An exceedingly valuable and most beautifully written copy of Fakhri's interesting anthology, entitled Tuhfat ul-Ḥabîb. See No. 1101.

Beginning:—

ای نام تو دیباچه مجموعه راز انج \*

The Gazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed. Several Gazals, found in No. 1101, are wanting here and all the Turkish Gazals, found at the beginning of No. 1101, are omitted here.

Written in beautiful Nasta'liq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS. is water-stained.

Not dated; 17th century.

No. 1994

fol. 122; lines 14; size  $7\frac{1}{4} \times 4$ ;  $4 \times 2\frac{1}{4}$

بیاض

### BAYÂD

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sultan 'Abd Ullah Qutb Shâh, the sixth king of the Qutb Shâhî dynasty of Golconda. He reigned, A.H. 1020-1083 = A.D. 1611-1672.

The copy begins with selections from the Diwân of Qâsim Anwâr, thus —

دل دل دوست صبح درگاه کنربا

ویناد عشق بد که مدم عاشق جدا

- 2 Sa'di, foll 8<sup>b</sup>-13<sup>a</sup>
- 3 Kamâl Khujandi, foll 13<sup>a</sup>-18<sup>b</sup>
- 4 Bîsâtî, foll 18<sup>b</sup>-21<sup>b</sup>
- 5 Kâtibî, foll 21<sup>b</sup>-27<sup>b</sup>
- 6 Hâfiz, foll 27<sup>b</sup>-38<sup>b</sup>
- 7 Khusrâu, foll 38<sup>b</sup>-65<sup>b</sup>
- 8 Salmân, foll 65<sup>b</sup>-76<sup>a</sup>
- 9 Hasan Dihlawî, foll 76<sup>a</sup>-85<sup>b</sup>
- 10 Mushtarî, foll 85<sup>b</sup>-88<sup>a</sup>
- 11 Nâsir, foll 88<sup>a</sup>-91<sup>b</sup>
- 12 Ubayd, foll 91<sup>b</sup>-94<sup>a</sup>
- 13 'Imâd, foll 94<sup>a</sup>-97<sup>b</sup>
- 14 Jalâl, foll 97<sup>b</sup>-100<sup>a</sup>
- 15 'Ismat, foll 100<sup>a</sup>-103<sup>b</sup>
- 16 Âdarî, foll 103<sup>b</sup>-108<sup>b</sup>
- 17 Shâhî, foll 108<sup>b</sup>-113<sup>a</sup>
- 18 Khayâlî, foll 113<sup>b</sup>-118<sup>a</sup>
- 19 Tûsî, foll 118<sup>a</sup>-118<sup>b</sup>

The Bayâd consists chiefly of Gazals, but at the end there are a few Qit'ahs, detached verses and Rubâ'is, occupying foll 118<sup>b</sup>-121<sup>a</sup>.

Unlike other Persian MSS, all letters in the present copy are supplied with vowel points.

Written in good minute Nasta'liq on gold sprinkled paper within gold and illuminated lines with an illuminated head piece and a double page 'Unwân.

The title page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i.e. Tûsî (19) has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sultan 'Abd Ullah Qutb Shâh —

از حمله کتب حراته عامره سلطان سلاطین اعظم حامل حواصین  
مکرم شاه دین پرور اسلام پناه ساء بلعد پایة عقیب اله سلطان حمد الله

قطب شاه خلد الله ظلال رافته و سلطنته علي المغازي العالمين الى يوم الدين - الحق اين مجموعه گلدسته ايست که از گلزار هميشه بهار نوزده ديوان 'بلبلان سحر آهنگ گلشن سخفوري و عنديديان جادو الحان چار باغ نکته آفريني و دقيقه پروري که لطافت و نزاکت و فصاحت و بلاغت هجده هزار عالم معاني دران مندرجست گلپای دماغ پرور ابیات و غزلش را انتخاب نموده اند و اسامي سامی و نام نامي آن شعراي عظيم که هريکي مرکز دايره سخن آفرينيست در دوايري که گرد اين کشيده شده مرقوم است \*

In a wordy colophon, dated Monday, 9 *Dulqa'd*, A.H. 1052, the scribe کتابدار says that he made the transcription by order of his royal patron Sultân 'Abd Ullah Qutb Shâh.

A seal, faintly reading *اعتماد الدوله معتمد الملک سيد يوسف علي خان بهادر عماد جنگ*, is found at the beginning and end of the copy.

## No. 1995

fol. 281 ; lines 28-32 ; size  $13 \times 6\frac{1}{2}$  ;  $10\frac{1}{2} \times 5$

بیاض

## BAYÂD

A valuable and interesting copy of an anthology containing several useful treatises as well as choice pieces taken from the prose and poetical works of eminent writers.

Contents :—

I. A prose piece, styled وصیت سيد حسين المديني, beginning with a short introduction thus :—

لا اله الا الله ايست از باغ هدايت النخ \*

The وصیت itself begins thus :—

در جميع احوال حق جل جلاله را مطلع و ناظر افعال خود دانيد

النخ \*

II. fol. 2<sup>b</sup>-4<sup>b</sup>. A collection of letters :—

(1) خانخانان بملا عرفي نوشته fol. 2<sup>b</sup>.

(2) حکيم سنائي بيکي از دوستان نوشته fol. 3<sup>a</sup>.

fol 3<sup>b</sup>, سيد عليم امير محمد باقر داماد ملا عبد الله شستري نوشته (3)

مولانا شڪيني شالى حضرت ملا عروفي مرستاده وى اس رفيعه بدو نوشته (4)  
fol. 4<sup>a</sup>

fol 4<sup>b</sup>, حكيم ابو القتح بحولده حسن بدائى نوشته (5)

III foll 5<sup>a</sup>-16<sup>a</sup> Poems by *Murzâ Malik*, *Mahwî*, *Ahû Turab Beg*, *Malik Qumîhî*, *Zahîr Faryâbî*, \**Khâqânî Masîhî*, *Khusrau*, *Nazîrî*, *Muhammad Sûfî*, *Imâd Faqîh*, *Fasîhî*, *Shaykh Ahû Sa'id*, *Furqatî*, *Shifâ'î* This is followed by a series of *Tarkîb* bands by *Tufaylî Gilânî*

IV foll 18<sup>b</sup>-22<sup>a</sup> رساله در طبع آثار, *Risalah Dar Qal' i Âsar* A treatise on colours, the ways and methods of removing stains, colours, etc., from cloths, etc., by *Mahmûd bin Mas'ûd ut Tahîb* محمود بن مسعود الطيب

Beginning —

شكر حق را كه آب رحمت او

محو آثار حرم و عصيان كرد

The treatise consists of fifty chapters of very short extent In the preface forty nine are enumerated

V foll 24<sup>a</sup>-43<sup>a</sup> A long series of *Tarkîb* bands with some *Qit'ahs*, *Masnawîs*, *Gazals* *Mu'ammâs* and satires The chief contributors are *Anisî Shâmlû*, *Ismat Bukhârî*, *Urfî Shirâzî*, *Kamâl ud Dîn Ismâ'il*, *Ali Naqî of Kamrah*, *Hakîm Shifâ'î*, *Zuhûrî*, *Khâqânî*, *Futûhî*, *Anwarî*, *Asîr ud Dîn Akhsikâtî*, *Amîr Mu'izzî*, *Radî Nîshâpurî*, *Sanâ'î*, *Adîb Sâhir*, *Kamâl ud Dîn 'Abd ur Razzâq*, *Sîrâj ud Dîn*, *Qâdî Hamîd ud Dîn*, *Imâdî*, *Ali Shatranjî* *Zayn ud-Dîn Qudsi*, *Muhammad Samâk*, *Ali Shâh*, *Nâsir Khusrau*, *Shams ul Ma'âlî*, *Daqîqî*, *Shahîd Balkhî*

VI foll 45<sup>b</sup>-47<sup>b</sup> بان و حلوا The well known poem on the ascetic life by *Bahâ ud Dîn 'Âmulî* See No 291

Beginning —

اما بعد حمد الله على افعاله الخ \*

The above is followed by a few poems of *Kamâl Isfahânî*, *'Abd ul Wâsî' Jahalî*, *Muhammad Tâhib 'Âmulî*, *'Ali Naqî*, *Salmân*, etc. This section ends with a letter from *Khâqânî* to *Jalâl ud Dîn Rûmî* and the latter's reply

## VII.

foll. 68<sup>b</sup>-70<sup>a</sup>

An account of Rafi' ud-Dîn Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet.

Author Faydî فیضی.

Beginning:—

قدم قلم در طى مسائک محامد البی کوتاه است الخ \*

The author says that in A.H. 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram خیر الاقدام given at the end of the treatise, Abû Turâb returned with the stone in A.H. 987=A.D. 1561.

## VIII.

foll. 76<sup>a</sup>-77<sup>b</sup>

*Arabic*

(رسالة تصوف)

An Arabic treatise on Sûfism based on the works of Shaykh Najm ud-Dîn Kubrâ, Aḥmad ul-Makkî and others.

Beginning:—

والاعتصام بكرمه العميم قال الشيخ الفاسک السالك المعارف الخ \*

The treatise is followed by some sayings of Plato and other eminent persons.

## IX.

foll. 85<sup>b</sup>-86<sup>b</sup>

(رسالة استخارة)

(RISÂLAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from باب الاستخارة بالمصحف of Abî Tâ'ûs ul-Husayn's work.

Beginning:—

الحمد لله رب العالمين ..... بدانکه این ذکر است نقل از  
ابن طائوس الحسینی فی باب الاستخارة بالمصحف الخ \*

X

foll 87<sup>a</sup>-89<sup>a</sup>

(تذکرۃ ائمه)

## (TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*

Beginning at once with the first *Lam'ah*, relating to the life of the Prophet —

بسم سرورش محمد بن عبد الله بن عبد المطلب بن هاشم الحج \*

XI

, foll 91<sup>a</sup>-93<sup>l</sup>

(رسالۃ لدات)

## (RISÂLAH-I LADDÂT)

A collection of short homilies by Mu'in ud Dîn Sultân Husayn Astarabâdi معین الدین سلطان حسن استر آبادی

Beginning —

دوب رسالتی بخمیس الابواب (sic) باب العشق ادام الله احرامه

و ان مشتملست بر هفتصد لدت الحج \*

It would appear from the opening line that the work contains five *Bab*, and that the first *Bâb*, on 'Love', consists of seven hundred

لدۃ The present treatise contains only the first *Bab*

XII

foll 93<sup>b</sup>-96<sup>b</sup>

رسالۃ حظیات

## RISÂLAH-I HAZẒIYÂT

Another treatise consisting of similar homilies

Author Sâdiqî Beg Afshâr صادقی بگ افشار

Beginning —

با رب ر سخیلی هوس دوزم دار

در حرف هوا ر لطف مہجوزم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four فصل and five hundred

خط

The treatise is followed by some poems of Qâdî Nûr Işfahânî, Faydî, Auhadî, Jâmî, Shifâ'î, 'Alî Naqî, Ġâzî Qalandar, Ḥasan Dihlawî, Âsafî, Khusrâu, Naẓîrî, Mas'ûd Işfahânî, Faṣîḥî, Nizâmâ-i Shîrâzî, Figânî, etc.

## XIII.

foll. 100<sup>b</sup>-160<sup>a</sup>

(رقعات)

## (RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important:—

1. fol. 100<sup>b</sup>. کتابتی که کاتب الحروف طفیلی گیلانی در تتبع کتابتی نوشته که منشیان دیوان اعلیٰ اعلاہ اللہ تعالیٰ در جواب کتابت پادشاه ہندوستان جلال الدین اکبر ترقیم نموده بوده اند \*
2. fol. 101<sup>a</sup>. کذابتی کہ ایضاً طفیلی بنواب مستطاب صدر الاسلام و المسلمین بعد از رجوع از ممالک روم ارسال گردانیده \*
3. fol. 101<sup>b</sup>. رقعة کہ ایضاً طفیلی بنواب حسین خان حاکم کوہدم نوشته \*
4. fol. 102<sup>a</sup>. بحاکم مازندران جنت نشان میر ابو القاسم مرحوم نوشته بوده ہو ایضاً \*
5. fol. 102<sup>b</sup>. ایضاً کاتب الحروف طفیلی بقاضی صفی نوشته
6. fol. 102<sup>b</sup>. و من علیہ ایضاً
7. fol. 103<sup>a</sup>. و منه ایضاً
8. fol. 103<sup>a</sup>. کتابتی کہ جهت یکی از اقوان خود بکشور ہندوستان ارسال گردانیده فی الاشتیاق \*
9. fol. 106<sup>b</sup>. سواد فتح نامہ ایست کہ شهر بخارا را سلطان الب ارسال سلجوقی نوشته است \*
10. fol. 107<sup>b</sup>. این ہم بشارتست کہ بجهت فتح قلعة خجند نوشته
11. fol. 108<sup>b</sup>. سواد منشریست کہ سلطان ارسال خطہ جند را بفرزند خود سلطان جلال الدین ملکشاہ تفویض نموده \*

12. fol. 111<sup>a</sup>. مثال سلطان سنجر بملک روم
13. fol. 111<sup>b</sup>. سواد عرضه که خواجه نظام الملک سلطان جلال الدین  
ملکشاه سلجوقی نوشته \*
14. fol. 111<sup>b</sup>. جواب که پادشاه اسلام پناه در جواب خواجه نوشته
15. fol. 112<sup>a</sup>. سواد کتابتی که بادشاه صاحبقران امیر تیمور گورگان  
نوبت اول بقیصر روم نوشته وقتی که قیصر  
از ظهیر الدین حاکم اوزنجان که مطیع امیر تیمور  
بود خراج میطلبید و نسبت امیر تیمور حکایات  
گستخانه میگفت \*
16. fol. 112<sup>a</sup>. سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان  
پادشاه مصر نوشته \*
17. fol. 113<sup>a</sup>. صورت پروانچه پادشاه سعید شاهرخ پادشاه
18. fol. 113<sup>b</sup>. سواد مکتوب نواب سلطان حسین میرزا بایقرا که در  
جواب کتابت نواب جنت مکانی شاه اسماعیل  
ماضی نوشته \*
19. fol. 114<sup>a</sup>. سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضی  
بنواب خان احمد ماضی مرحوم نوشته \*
20. fol. 114<sup>b</sup>. کتابتی که جنت مکانی امیر علیکیاء حاکم لامجان در  
جواب حکم حضرت صاحبقران امیر تیمور گورگان  
نوشته \*
21. fol. 115<sup>a</sup>. کتب هارون الرشید الی فصل بن یحیی
22. fol. 115<sup>b</sup>. کتابتی که اعلیحضرت سلطان سلیمان خان خواندگار  
روم بنواب چمچاه فردوس مکانی شاه طهماسب  
حسین نوشته \*
23. fol. 116<sup>a</sup>. ایضاً کتابتی که سلطان سلیمان قیصر روم پادشاه  
مرحوم شاه طهماسب نوشته \*
24. fol. 116<sup>a</sup>. سواد مکتوبی که جلال الدین شاه شجاع در حال  
وفات بحضرت صاحبقران امیر تیمور نوشته \*
25. fol. 117<sup>a</sup>. سواد منسوری که نواب جنت مکان شاه طهماسب  
بنواب سلطان مراد خلن پادشاه روم بجهت تعزیه  
پدرش سلطان سلیم خلن نوشته بمسوده عبدی  
بیک \*

26. fol. 119<sup>a</sup>. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان بنواب جنت مکان شاه طهماسب حسینی نوشته بتاریخ سنه ۹۵۱ \*
27. fol. 119<sup>a</sup>. سواد منشوری که نواب جنت مکان شاه طهماسب بعید خان ازبک نوشته \*
28. fol. 119<sup>b</sup>. سواد مکتوب عبید ازبک که بعجت نواب غفران پناه شاه طهماسب حسینی نوشته بود \*
29. fol. 122<sup>a</sup>. این سواد کتابتی است که اسکندر پاشا وزیر اعظم اعلیحضرت سلطان سلیمان در جواب کتابت ارکان دولت نواب فردوس مکانی علین آشیانی شاه طهماسب حسینی نوشته \*
30. fol. 122<sup>b</sup>. کتابتی که سلطان حسین میوزاء بایقرا بملا عبد الرحمان الجاصی نوشته \*
31. fol. 123<sup>a</sup>. ایضاً کتابتی که پادشاه مذکور بملاي مشار الیه نوشته \*
32. fol. 123<sup>b</sup>. سواد پروانچه نواب جنت مکان شاه طهماسب حسینی که بخواجه امیر بیگ مهر نوشته \*
33. fol. 124<sup>a</sup>. جواب که خواجه امیر بیگ مهر نوشته
34. fol. 124<sup>b</sup>. سواد کتابتی که خواجه رشید الدین وزیر غازان خان بولد ارجمند خود نوشته \*
35. fol. 125<sup>b</sup>. سواد کتابتی که حضرت خواجه رشید بعضرت مولانا صدر الدین محمد ترکه نوشته در باب کتابی که مولانا معظم الیه باسم حضرت خواجه مشار الیه تصنیف نموده بود \*
36. fol. 126<sup>a</sup>. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثانی بعضرت محمد حکیم میرزا برادر نواب جمجاء جلال الدین محمد اکبر بادشاه غازی نوشته \*
37. fol. 126<sup>b</sup>. سواد منشوری که نواب غفران پناه سلطان محمد پادشاه در جواب عریضه سیادت پناه مرحومی شاه فتح الله که از هند فرستاده بود نوشته \*
38. fol. 127<sup>a</sup>. سواد کتابتی که نواب مغفرت و مرحمت پناه خان احمد حسینی در جواب عریضه علماء زیدیه نوشته \*

- 39 fol 128<sup>a</sup> سواد عریضه که منیر حلیل کوکه بنواب حان احمد  
مرحوم نوشته \*
- 40 fol 128<sup>a</sup> حواب عریضه که بنواب معقرب پناه نوشته اند
- 41 fol 128<sup>b</sup> کنانی که بنواب مرحوم معقور حان احمد بمنرا  
کامران مرحوم نوشته \*
- 42 fol 129<sup>b</sup> سواد عریضه داشت که بنواب معقرب پناه حان احمد  
بنواب کامران اشرف اعلی شاه عباس حسینی  
نوشته \*
- 43 fol 130<sup>a</sup> سواد معقور ملک سلطان محمد رستم‌داری که بنواب  
معقرب پناه حان احمد نوشته بود در باب  
فرزندان سلطان ابو سعید \*
- 44 fol 130<sup>b</sup> حواب بنواب حان احمد مرحوم که ملک سلطان محمد  
رستم‌داری نوشته \*
- 45 fol 131<sup>b</sup> نقل فرمان حلال الدین محمد اکبر پادشاه عاری که  
نکاح‌خان نوشته پادشاه شیخ ابو الفیصل منشی  
الممالک هندوستان \*
- 46 fol 132<sup>b</sup> نقل کنایت حلال الدین محمد اکبر پادشاه عاری  
به منوچهر بنگ بهرور آصف حان \*
- 47 fol 134<sup>a</sup> سواد مکتوب که پادشاه هند حلال الدین والدین  
محمد اکبر پادشاه بنواب همان شاه عباس  
الحسینی نوشته \*
- 48 fol 136 سواد کنانی که بنواب کامران شاه عباس حسینی  
بنواب همان حلال الدین اکبر پادشاه فرستاده \*
- 49 fol 138 سواد کنانی که بنواب مسطاب کامران شاه سلیم  
پادشاه ممالک هندوستان بنواب همان اشرف  
ادیس اعلی شاه عباس الحسینی نوشته به خط  
حود \*
- 50 fol 138<sup>b</sup> صورت کنایت بنواب کامران همان شاه عباس که  
در باب معرفت سلطان مراد حان و بهجت  
خلوس بنواب سلطان محمد حان خواندگار روم  
مصحوب دولفقار حان فرستاده \*
- 51 fol 140<sup>a</sup> حواب کنایت که دولفقار حان از جانب پادشاه روم  
پادشاه عالم پناه شاه عباس الحسینی آورده \*

52. fol. 144<sup>b</sup>. سواد دستور العمل نواب مرحومي خان احمد كه  
بجهت استاد محمد مومن عودي نوشته \*
53. fol. 144<sup>b</sup>. سواد پروانچه كه نواب جنت مكاني شاه اسماعيل  
ثاني بنواب مغفوري خان احمد خان گيلاني  
در قلعه قهقهه بوده نوشته بوده است \*
54. fol. 145<sup>a</sup>. سواد كتابتي كه نواب كامياب شاه عباس الحسيني  
بعضرت مراد پاشاي سردار كه وزير اعظم است  
نوشته \*
55. fol. 145<sup>b</sup>. تهنيت جلوس سلطنت نواب كامياب شاه سليم كه  
نواب همایون شاه عباس حسینی نوشته \*
56. fol. 147<sup>b</sup>. صورت كتابتي كه نواب اعلي بنواب شاه سليم ارسال  
داشت \*

## XIV.

foll. 153<sup>b</sup>-154<sup>b</sup>

(منتخب از لوامع الاشراق دواني)  
(MUNTAKHAB AZ LAWÂMI' UL  
ASHRÂQ-I DAWÂNÎ)

Extracts from the concluding portion of Muḥammad bin As'ad Dawânî's famous book on ethics *لواع الاشراق في مكارم الاخلاق*, commonly known as *اخلاق جلالی*.

Beginning:—

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین  
محمد الطوسی که اکثر لوامع از پرتو اشراق انوار فواید اوست النخ \*

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa'd ud-Dîn As'ad was a man of great learning and held the post of Qâdî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H. 908=A.D. 1502.

The Akhlâq-i Jalâlî was written at the request of Sultân Khâlîl, the eldest son of Hasan Beg Bahâdur Khân, the founder of the Âq-Quyunlû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam'ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A H 1283 An English translation by W F Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839

For further particulars of the work and the author see Rieu ii p 442, Habib us Siyar, vol iii, juz 4, p 111 etc

XV

fol 153<sup>a</sup>-160<sup>a</sup>

رقعات

## RUQA'ÂT

Another collection of letters, the following of, which are interesting —

- (1) Ma awiyah's letter to Ali and the latter's reply fol 155<sup>a</sup>
- (2) Sayyid Muhammad Nur Bakht's letter to Shah Rukh, fol 155<sup>b</sup>
- (3) Shaykh ul Islam Ahmad i Jam's letter to Shah Sanjar Saljuqi fol 156<sup>b</sup>
- (4) Qadi Mir Husayn Yazdi's letter to Shaykh Lahiji, fol 157<sup>a</sup>
- (5) Muhammad Baqir Damad's letter to Mulla Mustafa fol 158<sup>b</sup>
- (6) Another to Mulla Abd Ullah Shustari, fol 158<sup>b</sup>

XVI

fol 163<sup>a</sup> 227<sup>b</sup>

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets. The prominent contributors are —

Wahshi, fol 163<sup>a</sup>-165<sup>b</sup>

Urfi fol 166<sup>a</sup>-166<sup>b</sup>

Amir Mu'izzi fol 167<sup>a</sup>

Farid ud Din 'Attar, fol 168<sup>a</sup>

Kamal ud Din Isma'il Isfahani fol 169<sup>a</sup>-171<sup>b</sup>, 185<sup>b</sup>-186<sup>a</sup>

Nasr Ullah Gaznavi, fol 171<sup>b</sup>

Amir Baha ud Din Marghinani fol 174<sup>a</sup>

Mujir ud Din Baylaqani, fol 175<sup>a</sup>

Sa'd Kufi fol 179<sup>a</sup>

Qasim Tirmidi, fol 177<sup>a</sup>-178<sup>a</sup>

Sana'i fol 182<sup>b</sup>-184<sup>b</sup>

Khaqani fol 184<sup>b</sup>-185<sup>a</sup>, 201<sup>a</sup>-204<sup>b</sup>

Nasir Khusrau fol 185<sup>a</sup>

Sûzanî Samarqandî, fol. 185<sup>b</sup>.

Auḥad ud-Dîn Kirmânî, foll. 186<sup>a</sup>–188<sup>a</sup>.

Salmân, foll. 190<sup>b</sup>–191<sup>a</sup>.

Sa'dî, foll. 194<sup>a</sup>–194<sup>b</sup>.

Nizâmî, foll. 199<sup>b</sup>–200<sup>a</sup>.

Wâlihî, Malik Qummî, Ḥâtîm, Qâḍî Nûr, Fayḍî, Abû Sa'id, fol. 226<sup>a</sup>.

‘Urfî, Ibn-i Yamîn, Abû Turâb Beg. Mullâ Shikîbî, Ġiyâṣâ-i Marwî, Hâshimî, Fiġânî, Waḥshî, Aṣîr Akhsîkatî, etc. etc., foll. 226<sup>b</sup>–227<sup>b</sup>.

The name of the scribe, given at the bottom of fol. 227<sup>b</sup>, is نور الدين محمد اللاهجي.

XVII.

foll. 232<sup>a</sup>–233<sup>a</sup>

قصیده مصنوع

## QAṢÎDAH-I MAṢNÛ‘

A highly artificial Qaṣîdah مصنوع full of poetical subtleties.

Author: Muḥammad bin Muḥammad, popularly called Jamâl ud-Dîn Samarqandî محمد بن محمد معروف بجمال الدين سمرقندي.

Beginning:—

چنین گوید محمد بن محمد معروف بجمال الدين سمرقندي

..... که چون ایزد جلالت قدرته و علت کلمته الخ \*

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qaṣîdah, dedicating it to his patron Tâj ud-Dîn Muṭahhar bin Tâhir.

In the following lines the author fully explains all the peculiarities of the Qaṣîdah:—

..... قصیده گفتم در بحر مجتث مجنون موشح چنانکه

بیست و دو بحر از وی بیرون آید پانزده وضع تازیان و هفت وضع پارسیان  
از هر بحر یک بیت در وی بیاردم و این نوع نیک غریب است و کس  
نگفته است و همچنین کس نخواهد گفت و چون مجلس عالی ولی  
النعم تاج الدین مطهر بن طاهر که بهمه انواع کمالات موصوف است و در  
حق بنده اکرامی و انعامی از روی لطف بی حد و اندازه می فرماید

و تَلَطَّف و تَعَهَّد و اَجَب می بیند خواستم که این صیدۀ بَغامِ وی آراسته  
 تر گردد بمدح او پرداختم و چنان ساختم که از میان مصراعهای اول و  
 آخر این بیست و دو بیت میخیزد که نمودار بیست و دو بحر است یک  
 مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول  
 از مصراعهای اول صیدۀ میخیزد و مصراع دوم از مصراعهای دوم و آن  
 مصراعها را هر دو یک قایمۀ مَرْدَف کردم و دایرهها ساختم و صورت متحرک  
 و ساکن را از بیرون دایره بر خط دایره پیدا کردم حرف متحرک را یکی  
 ها کردم چنانکه حرف ساکن را یکی الف کردم چنانکه آ تا بر خواندند  
 معلوم شود و شش دایره صورت کردم هک که بیست و دو بحر از وی  
 برخیزد و یک آن بود که از متحرک چون بحری بر انگیزی آنرا بمائی  
 و ازان متحرک دیگر آغاز کنی این را یک دایره خوانند و ازان متحرک  
 که بحر برخیزد بیرون دایره بر پیوست آن متحرک ارکان آن بحر پیدا  
 کردم و اِ اندرون آن دایره بر پیوست همان متحرک نام آن بحر نفوشتم  
 و آن ارکان که مهمل است پیدا کردم و مهمل از بحر آن دارد که فرع آن  
 از بحری بود که پیش از وی برخاسته بود و از پس هر دایره این بیتها که در  
 صیدۀ گفتم که پیش ازین یاد کرده شد بر پیوست آن نامهای بحر بیاردم  
 و آنچه سالم بود بدید کردم و آنچه مرا حَف و معلول بود پیدا آوردم تا  
 این صیدۀ را هر که بخواند پیش ازین معلوم کرده باشد و بیرون آورده بود -  
 دوائر شش بود \*

The six circles, referred to above, are as follows —

and مشتهه (5) متعقه (4) محتله (3) مزلله (2) محتله (1) مشتهه رائده (6)

The Qasidah begins thus on fol. 232<sup>b</sup>

اِبا بهار سمن بر نگار حوزِ صوَر الخ \*

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII.

foll. 252<sup>a</sup> – 260<sup>a</sup>

رسالہای سعدی

## RISÂLAHÂ-I SA'DÎ

The Risâlahs of Sa'dî:—

(1) Fol. 252<sup>a</sup> رسالہ خواجہ شمس الدین محمد صاحب دیوان. See No. 91—III.(2) Fol. 252<sup>b</sup> سوال مولانا سعد الدین خطیری از شیخ سعدی. See No. 91—IV.(3) Fol. 253<sup>a</sup> رسالہ سلطان اعظم اباقا خان. See No. 91—VI.(4) Fol. 254<sup>b</sup> مجلس پنجگانه or the five *Majlis*. See No. 91—II.First *Majlis* on fol. 254<sup>b</sup>; second on fol. 255<sup>b</sup>; third on fol. 256<sup>b</sup>; fourth on fol. 257<sup>a</sup>; fifth on fol. 258<sup>b</sup>.

XIX.

foll. 263<sup>b</sup> – 268<sup>b</sup>

مکتوبات ابو الفتح

## MAKTÛBÂT-I ABUL FATH

A collection of Abul Fath's letters.

Beginning:—

چهار باغ دنیا را حضرت حق سبحانه و تعالی چنانکه باید و  
شاید الخ \*

Hakîm Masîh ud-Dîn Abul Fath, son of 'Abd ur-Razzâq Gilânî, was an Amîr of great distinction.

In consequence of the disturbance in A.H. 974=A.D. 1566, when Gilân fell into the hands of Shâh Tahmâsp, and its governor Ahmad Khân was sent to the prison, Abul Fath, with his two brothers Hakîm Humâm and Hakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar. Subsequently Abul Fath, who possessed exceptional merits, rose to high distinction. He died in A.H. 997=A.D. 1588. See Ma'âşir ul Umarâ, fol. 96<sup>a</sup>.

The first of these letters is from Âşaf Khân to Abul Fath, fol. 263<sup>b</sup>. The remaining letters are all from Abul Fath to the following persons:—

In reply to Âşaf Khân's letter, fol. 263<sup>b</sup>.

To 'Azîz Khân Kokah, fol. 264<sup>a</sup>.

To Husayn Şanâ'î, fol. 264<sup>a</sup>.

To his brother Ḥakīm Humâm, foll 264<sup>a</sup>, 266<sup>a</sup>, 267<sup>a</sup>, 268<sup>a</sup>.

To Wazîr, foll 265<sup>a</sup>, 265<sup>b</sup>.

To Ḥhân Kḥanân, fol. 266<sup>a</sup>.

fol 269<sup>a</sup> - 270<sup>a</sup>

(رسالة عبد الله انصاري)

.(RISÂLAH-I 'ÂBD ULLAH ANSÂRÎ)

A treatise containing moral sayings and sûfic apborisms

Author 'Abd Ullah Ansârî عد الله انصاری

Beginning —

الحمد لله رب العالمين ..... اما بعد ندانکه اول چیزیکه بر سالک

واحب است اعتقاد بر امامان و اولاد ایشانست \*

It is doubtful if the author is identical with 'Abd Ullah Ansârî, better known as Pîr i Harât (d. A. H. 481 = A. D. 1088), who has been repeatedly mentioned in this Catalogue See Nos 933, 1572, 1611, 1686

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction

It is to be observed that these sayings were subsequently collected by some of the author's followers In the middle of the treatise, fol 269<sup>b</sup>, we read thus

“These are the sayings of Kḥwâjah 'Abd Ullah Ansârî” Again, at the end of the treatise, we find the following statement

“It is related that the ruler of Harat once told the Shaykh thus . . .”

XXI

fol 270<sup>a</sup> - 270<sup>b</sup>

سوال و جواب دل و جان

SUWÂL WA JAWÂB-I DIL WA JAN

Another treatise of similar contents This treatise, like the preceding, contains the sayings of 'Abd Ullah Ansârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise

الحمد لله رب العالمين ..... چنین گوید مولف این رساله ندیم  
حضرت باری خواجه عبد الله انصاري قدس سره که دل از جان پرسید الخ \*  
رسالة سوال و جواب دل و جان .  
At the end the treatise is called

XXII.

fol. 270<sup>b</sup> – 277<sup>a</sup>

کنز السالکین

## KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to 'Abd Ullah Anṣârî عبد الله انصاري.

Beginning:—

حمد بیکد البی را و ثنای بیکد پادشاهی را که برداشت از  
دیدۀ دل‌با الخ \*

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib. Cat., vol. i, No. 165 and the A.S.B. Lib. Cat., Nos. 1158-1159. It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A.S.B. and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person. Moreover the chapters of the present treatise differ, both in number and substance, from those copies.

Unlike the A.S.B. and the Bûhâr Library copies, which contain 25 chapters or *Faṣl*, our copy comprises the following six *Bâb*:—

- |   |  |
|---|--|
| <i>Bâb</i> I, fol. 271 <sup>a</sup> .   | باب اول در مقالات عقل و عشق *          |
| <i>Bâb</i> II, fol. 272 <sup>a</sup> .  | باب دوم در مباحثه شب و روز *           |
| <i>Bâb</i> III, fol. 274 <sup>a</sup> . | باب سوم در بیان قضا و قدر *            |
| <i>Bâb</i> IV, fol. 275 <sup>a</sup> .  | باب چهارم در عنایت رحمن با انسان *     |
| <i>Bâb</i> V, fol. 275 <sup>a</sup> .   | باب پنجم در حق درویشان مجازی و حقیقی * |
| <i>Bâb</i> VI, fol. 275 <sup>b</sup> .  | باب ششم در غرور جوانی *                |

The title of the work appears thus on fol. 271<sup>a</sup>.

نام این کردیم کنز السالکین زانکه سالک را بود رشدی ازین

Again, in the colophon:

باتمام رسيد رساله كثر السالكين خواجه عبد الله انصاري عليه الرحمة \*

XXIII.

fol. 277<sup>a</sup> – 278<sup>a</sup>

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'is.

Beginning:—

ای جنبش این طارم نه طاق از تو      دی غلغلۀ در همه آفاق از تو  
دردیست نهان در دل عشاق از تو      سوزیست درون جان مشتاق از تو

XXIV.

fol. 278<sup>b</sup> – 279<sup>a</sup>

قلندر نامة

## QALANDAR NÂMAH

Another mystical treatise, by Anṣārî.

Beginning:—

سپاس و ستایش مر خدایندی را که آیدگار زمین و زمانست  
و گوینده دل و جان الخ \*

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day. The work is intermixed with copious poems in which the author adopts the *takhalluṣ* انصاري.

XXV.

fol. 279<sup>a</sup> – 280<sup>b</sup>

معجبت نامة

## MAḤABBAT NÂMAH

\* A mystical tract.

Author: 'Ahd Ullah bin Jâbir ul-Anṣârî: عبد الله بن جابر الانصاري.

Beginning:—

الحمد على نعمائه و الصلوة على خير خلقه محمد وآله قال  
الشيخ الإمام عبد الله بن جابر الأنصاري رحمه الله عليه انچه عبادت  
و اشارتست از تفرقه و حكايت است الخ \*

It seems probable that this tract as well as the preceding ones are due to the authorship of one جابر الانصاري who seems to be quite different from the Pîr-i Harât.

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning. Of these the first seven only are extant here. They are very short:—

باب الذكر (5) باب البكاء (4) باب الطلب (3) باب الشوق (2) باب المحبت (1) are on fol. 280<sup>a</sup>.

(6) باب العتاب and (7) باب المسامرة on fol. 281<sup>a</sup>.

The last three folios of the MS. contain some illustrations of the Persian school.

Written in different hands.

Not dated; 18th century.

Two seals, bearing the inscription سلام قول من رب الرحيم, but without any date, are found at the beginning and end of the copy.

The title-page contains a seal, dated A.H. 1277. It is only partly legible:—

..... الدولة منشي محمد عليخان \*

No. 1996

fol. 590; lines (centre col.) 15; margl. col. 13; size  $12 \times 7\frac{3}{4}$ ;  $9\frac{3}{4} \times 6$ .

مجموعه عاشقين

## MAJMU'AH-I 'ÂSHIQÎN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî سید روشن علی کرمانی.

Beginning:—

بعد حمد بیحد و سپاس بیحد حضرت حق سبحانه ..... پاک  
دین سبجنجل سینده صاحبان حق الیقین الخ \*

The prominent contributors are —

Mirzâ Muhammad Husayn, fol 1<sup>b</sup> (margin)

Kâshfi, fol 8<sup>a</sup>

Qâsim Anwâr, foll 22<sup>a</sup>, 319<sup>b</sup>

Mir Faqîr Ullah, *takhallus* Sâbit, fol 22<sup>b</sup>

Bitâbi, fol 23<sup>a</sup>

Jalâl Asîr, foll 23<sup>a</sup>, 26<sup>b</sup>, 200<sup>b</sup>, 212<sup>b</sup>, 216<sup>a</sup>, 221<sup>b</sup>, 222<sup>a</sup>, 223<sup>b</sup>, 269<sup>b</sup>.

Shâh Nâdr 'Alî Fitrâtî, fol 25<sup>b</sup>

Mu'min, foll 26<sup>a</sup>, 112<sup>b</sup>, 221<sup>b</sup>

Zârî, fol 26<sup>b</sup>

Shams i Tabriz, foll 29<sup>b</sup>, 128<sup>a</sup>, 128<sup>b</sup>, 129<sup>a</sup>, 129<sup>b</sup>, 143<sup>a</sup>, 263<sup>b</sup>, 273<sup>b</sup>.

Maulanâ Rum, foll 31<sup>b</sup>, 129<sup>b</sup>, 132<sup>a</sup>, 133<sup>a</sup>, 202<sup>b</sup>, 204<sup>a</sup>, 239<sup>a</sup>, 239<sup>b</sup>,  
256<sup>b</sup>, 263<sup>b</sup>, 264<sup>a</sup>, 264<sup>b</sup>

Hafiz Shîrâzî, foll 32<sup>b</sup>, 52<sup>a</sup>, 220<sup>a</sup>, 231<sup>a</sup>, 274<sup>a</sup>

Rukn i 'Âlam Multânî, fol 33<sup>b</sup>

Gulâm Sarwar, fol 35<sup>a</sup>

Bâqir Dâmâd, foll 37<sup>a</sup>—111<sup>b</sup>, 134<sup>a</sup>

Kashfi, foll 40<sup>a</sup>, 154<sup>a</sup> (margin)

Ibn i Hasan, fol 40<sup>b</sup>

Shams i Kâshî, fol 41<sup>a</sup>

Nâsir Khusrâu, foll 42<sup>a</sup>, 107<sup>b</sup>

Abmad Jâmî, foll 43<sup>a</sup>, 125<sup>b</sup>, 126<sup>b</sup>, 241<sup>b</sup>

Shâh Barbar, foll 43<sup>a</sup>, 155<sup>b</sup> (margin)

Nizâm ud Dîn Astarâbâdî, fol 44<sup>a</sup>

Farîd ud Dîn 'Attâr, foll 47<sup>b</sup>, 53<sup>b</sup>, 110<sup>b</sup>, 180<sup>a</sup>, 218<sup>b</sup>, 221<sup>a</sup>, 227<sup>b</sup>,  
256<sup>b</sup>

Fâdîl Hindî, fol 49<sup>a</sup>

Barqî, foll 49<sup>b</sup>, 416<sup>b</sup>

Muhtasham, foll. 50<sup>b</sup>, 194<sup>a</sup> (margin)

Ni'mat Ullah Walî, foll 51<sup>a</sup>, 131<sup>b</sup>, 271<sup>a</sup>, 273<sup>b</sup> (margin), 278<sup>b</sup>

Sahmî, foll 54<sup>a</sup>, 62<sup>a</sup>, 77<sup>b</sup>, 101<sup>b</sup>, 159<sup>b</sup>, 173<sup>a</sup>

Kamâl ibn Gıyâs, fol 67<sup>a</sup>

Miskîn, foll 72<sup>a</sup>, 115<sup>b</sup>, 119<sup>b</sup>

Futûhî, fol 82<sup>a</sup>

Anwarî, foll 83<sup>a</sup>, 135<sup>b</sup>

Fîrâqî, fol 84<sup>b</sup>

Afshankî, foll 86<sup>a</sup>, 208<sup>b</sup>

Qibtî, fol 88<sup>a</sup>

Ibn i Husâm, foll 91<sup>a</sup>, 148<sup>a</sup>, 188<sup>a</sup> (margin), 197<sup>a</sup>, 206<sup>a</sup>.

Shauqî, fol 92<sup>b</sup>

'Abd ul 'Alî, foll 94<sup>a</sup>, 189<sup>a</sup>

Mullî Murshîd, fol 107<sup>a</sup> (margin)

- Majdûb, foll. 110<sup>a</sup>, 131<sup>a</sup>.  
 Afṣaḥ, fol. 111<sup>a</sup>.  
 ‘Alī Nâsir Shâhâbâdî, fol. 111<sup>a</sup>.  
 Figânî, foll. 113<sup>a</sup>, 139<sup>a</sup>.  
 Kâshî, foll. 113<sup>a</sup> (margin), 133<sup>b</sup>.  
 Hâshim, foll. 114<sup>a</sup>, 264<sup>a</sup> (margin).  
 Şâ’ib, foll. 116<sup>b</sup>, 117<sup>b</sup>, 210<sup>b</sup> (margin), 279<sup>b</sup>.  
 Jâmî, fol. 116<sup>b</sup>.  
 Nakhat, foll. 121<sup>a</sup>, 145<sup>b</sup>, 154<sup>a</sup>.  
 Sa’dî, fol. 122<sup>a</sup>.  
 Abul Mafâkhir Râzî, fol. 123<sup>a</sup> (margin).  
 Sa’âdat, fol. 125<sup>a</sup>.  
 Kâtibî, fol. 127<sup>a</sup> (margin), 140<sup>b</sup>, 304<sup>a</sup> (margin).  
 Firdausî, foll. 127<sup>b</sup>, 186<sup>b</sup> (margin).  
 Nizâm Jurjânî, foll. 130<sup>b</sup> (margin), 135<sup>a</sup> (margin).  
 Nâsir ‘Alî, fol. 132<sup>a</sup>.  
 ‘Auĵî, fol. 132<sup>b</sup>.  
 Rashîdî, fol. 133<sup>b</sup>.  
 Sâhîlî, fol. 137<sup>b</sup>.  
 Nasîmî, foll. 138<sup>a</sup> (margin), 293<sup>a</sup>.  
 Bâyezîd Bistâmî, foll. 138<sup>b</sup>, 144<sup>b</sup>, 220<sup>b</sup>.  
 Nusrat, fol. 142<sup>a</sup>.  
 Tayyibâ, fol. 144<sup>b</sup>.  
 Adâ’î, fol. 144<sup>b</sup> (margin).  
 Muflis, fol. 147<sup>a</sup>.  
 Umîdî, fol. 151<sup>b</sup> (margin).  
 Ibn-i Yamîn, fol. 156<sup>a</sup>.  
 Shifâ’î, fol. 157<sup>b</sup>.  
 Nûr Bahâ’î, fol. 168<sup>a</sup> (margin).  
 Khâqânî, fol. 168<sup>b</sup>.  
 Luţfî, fol. 170<sup>a</sup>.  
 Âḍarî, fol. 170<sup>a</sup> (margin).  
 Farqî, fol. 175<sup>a</sup>.  
 Hamzah Kûchak, foll. 177<sup>a</sup>, 196<sup>a</sup>.  
 Salîm, Muḥammad Qulî, fol. 180<sup>a</sup> (margin).  
 Sanâ’î, foll. 180<sup>b</sup>, 265<sup>b</sup>.  
 Shâpûr, Âqâ, fol. 183<sup>a</sup>.  
 Shams-i Kirmânî, fol. 194<sup>a</sup>.  
 Nişârî, fol. 200<sup>b</sup> (margin).  
 ‘Alî Hijâzî, fol. 211<sup>a</sup>.  
 ‘Urfî, foll. 214<sup>b</sup>, 219<sup>a</sup>, 251<sup>b</sup> (margin), 283<sup>b</sup>.  
 Afsarî, fol. 224<sup>a</sup> (margin).

- Tufaylî, fol. 224<sup>b</sup> (margin)  
 Bâbâ Jâbir, fol. 226<sup>i</sup>  
 Husaynî, fol. 233<sup>a</sup>.  
 Kamâl ı Lârasî, foll. 234<sup>b</sup>, (margin), 305<sup>b</sup>.  
 Jâmi, foll. 238<sup>b</sup>, 278<sup>b</sup> (margin).  
 Ramadânî, fol. 242<sup>a</sup>.  
 Khâls, foll. 242<sup>b</sup>, 317<sup>a</sup>.  
 Tâhur Dîkanî, fol. 247<sup>a</sup>.  
 Tûsî, foll. 252<sup>b</sup>, 467<sup>i</sup>.  
 Jaudat, fol. 255<sup>b</sup>  
 Khalîl (Dîkanî), fol. 257<sup>a</sup>  
 Qa'im Kirmânî, fol. 259<sup>i</sup>.  
 Badî' ud Dîn Shâh Madâr, fol. 261<sup>b</sup>.  
 'Abd ur-Rahm, fol. 266<sup>a</sup>.  
 Mas'ûdî, fol. 268<sup>b</sup>  
 'Ishratî, foll. 277<sup>a</sup>, 336<sup>i</sup>.  
 Azîz, fol. 280<sup>a</sup>.  
 Nasîr, foll. 280<sup>b</sup>, 281<sup>b</sup>  
 Nizâm ud Dîn, fol. 282<sup>a</sup>  
 Wâhî, fol. 285<sup>a</sup>  
 Samî, fol. 287<sup>b</sup>  
 Hâjî Murtadî Qulî, fol. 289<sup>a</sup> (margin)  
 Wakdat, foll. 293<sup>b</sup>, 313<sup>i</sup>.  
 Nuzhat, fol. 297<sup>b</sup>  
 'Alî Khwarazmî, fol. 301<sup>b</sup> (margin)  
 Gam, fol. 304<sup>a</sup>  
 Uways ı Qıran, fol. 310<sup>b</sup>  
 Khusrâu, fol. 311<sup>a</sup>  
 Hurdî, fol. 312<sup>b</sup>  
 Gıyâş, fol. 320<sup>a</sup>  
 'Ajîz, fol. 320<sup>b</sup>  
 Dâ'î, fol. 322<sup>b</sup> (margin)  
 Barhaman Kashmîrî, fol. 323<sup>a</sup>  
 Hadî, fol. 364<sup>b</sup>  
 Yûsuf 'Alî, fol. 328<sup>a</sup>  
 Shaykh Gulâm Muhyî ud Dîn, *takhallus* Raf'at, fol. 342<sup>a</sup>.  
 Bayram Khan, fol. 380<sup>a</sup>  
 Dâmlımand Khân *takhallus* 'Alî, fol. 384<sup>a</sup>  
 Wahshî, fol. 391<sup>a</sup> (margin)  
 Tâj ud Dîn, fol. 393<sup>i</sup>  
 Qudsî, fol. 395<sup>a</sup>  
 Nisbatî, fol. 396<sup>b</sup>

Tuğrâ, fol. 400<sup>a</sup>.  
 Auî, fol. 433<sup>b</sup>.  
 Shânî Taklû, fol. 241<sup>b</sup> (margin).  
 Ġizâlî, fol. 444<sup>b</sup> (margin).  
 Saqqâ, fol. 445<sup>b</sup>.  
 Mujrim, fol. 456<sup>b</sup>.  
 Sa'id, fol. 457<sup>a</sup>.  
 Hakîm Ruknâ, fol. 460<sup>b</sup>.  
 'Abbâd, fol. 467<sup>a</sup>.  
 Mirzâ Kâfî, fol. 473<sup>a</sup>.  
 Zuhûrî, fol. 475<sup>b</sup> (margin).  
 Sa'd ud-Dîn, fol. 476<sup>b</sup>.  
 Tâlib Âmlî, fol. 489<sup>a</sup> (margin).  
 Muḥammad Fâdil, fol. 489<sup>a</sup>.  
 Faydî, fol. 492<sup>a</sup>.  
 Damîrî, fol. 527<sup>a</sup>.  
 Munawwar, fol. 533<sup>a</sup>.  
 Mîr Hâj, fol. 534<sup>b</sup>.  
 Şanâ'î, fol. 536<sup>b</sup>.  
 Radî, fol. 553<sup>b</sup> (margin).  
 Mukhlisî, fol. 553<sup>b</sup>.  
 Amîrî, fol. 561<sup>b</sup>.  
 Ma'nî Khân takhallas Îjâd, fol. 564<sup>b</sup>.  
 Hâtîfî, fol. 565<sup>a</sup>.  
 Bîkhwud, fol. 572<sup>b</sup>.  
 Mirzâ Muḥammad Rafî', fol. 574<sup>a</sup>.  
 Âtashî, fol. 583<sup>a</sup>.  
 Shâh Ismâ'îl, fol. 587<sup>b</sup>.

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1997

fol. 132, lines 17, size 11×7, 7½×4

بیان محمود

## BAYÂN-I MAHMÛD

A very interesting copy of a very large number of detached verses, collected by the prince Mirzâ Mahmud bin Fath 'Alî Shâh Qâjâr of Persia, from the works of his contemporaries.

Beginning with a preface —

بیان محمود در ستایش حدادد معبود سبحانه عی التحدید  
و الحدود الح \*

According to Majma' ul Fusaha, vol 1, p 56, Mahmûd Qajâr was the fourteenth (but according to Rieu, Supt No 70, fifteenth) son of Fath 'Alî Shâh Qajar, and was born in A H 1214=A D 1799. In his father's lifetime he was made the governor of Nahawand. He was well versed in poetry, and wrote a Tadhkirah of the contemporary poets, entitled *معین المحدث* (see Rieu, Supt No 122) a work containing notices of forty eight sons of Fath 'Alî Shâh with specimens of their poetry, entitled *گلش محمود* (see Rieu, Supt No 121), and a history of the reign of Fath 'Alî Shâh, entitled *تاریخ صاحبقران* (see Rieu, Supt No 70).

In the preface Mahmûd says that it was after the completion of the *معین المحدث* that he thought of collecting verses of his contemporaries. The preface ends with a Qit'ah in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made. The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A H 1240=A D 1824. Mahmûd gives a short account of his own life on fol 14\*, where he says that he completed the work at Bag 1 Shâh in Nahawand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radif* are divided into twenty eight *Bâb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

\*A copy of the work is noticed in Rieu, Supt No 377.

Written in fair Nasta'liq within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân.

In the colophon, dated 9 Shawwâl, A.H. 1260, the scribe محمد ابراهيم شيرازي says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mir Husayn.

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mirzâ Maḥmûd Qâjâr, the author of the work.

A note on the title-page says that the MS. once belonged to the library of Munshî Muḥammad Ṣafdar 'Alî Khân.

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No. 1998

foll. 169; size 8 × 5 : 6½ × 4

بیاض

## BAYÂD

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz., saints, theologians, kings and nobles, ancient and modern poets, etc., etc.

The Bayâd is divided into six *Faṣl*, each containing a collection of poems by a particular class of people, as follows:—

I. foll. 1<sup>a</sup>–43<sup>a</sup>. Poems by saints :

فصل اول در ذکر اشعار مشایخ \*

The prominent contributors are:—

ابو سعید ابو الخیر and ابو الحسن خرقانی, fol. 1<sup>a</sup>; 'Abd Ullah Anṣārî and Sanâ'î, fol. 3<sup>a</sup>; Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Baghdâdî, fol. 7<sup>a</sup>; Sa'd ud-Dîn Ḥamawî and 'Aṭṭâr, fol. 7<sup>b</sup>; Mawlawî-i Ma'navî, fol. 15<sup>a</sup>; 'Irâqî, fol. 20<sup>b</sup>; Auḥad ud-Dîn Kirmânî, Auḥadî Marâgî, fol. 21<sup>b</sup>; Nâṣir Khusrâu 'Alawî, fol. 23<sup>b</sup>; Najm ud-Dîn Dâyah, Afḍal Kâshî, fol. 24<sup>a</sup>; 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Maḥmûd Kâshî, Najm ud-Dîn Kubrâ, fol. 24<sup>b</sup>; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardîstânî, Quṭb ud-Dîn Abul Faḍl, Raḍî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Dar Bûzajânî, fol. 25<sup>a</sup>; 'Ayn ul-Qudât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol. 25<sup>b</sup>; Shaykh Aḥmad Ġazâlî, Mağribî, fol. 27<sup>a</sup>; Sa'dî, fol. 27<sup>b</sup>; Ḥâfiz, fol. 30<sup>b</sup>;

Sihâbî Astarâbâdî, fol. 38<sup>a</sup>, Imâm Nûr Bağhsî, Amîr Husaynî Sâdât, Amîr Khusrau, fol. 46<sup>a</sup>.

II. foll 46<sup>a</sup>-59<sup>b</sup>. Poems by theologians ('Ulamâ)

مصل دوم در ذکر اشعار علما \*

Abû Nasr Fârâbî, Abû 'Alî Sînâ, fol 46<sup>a</sup>, Nasîr ud-Dîn Tûsî, Sayyid Sharîf 'Allâmah, fol 47<sup>a</sup>, Jalâl ud Dîn Muhammad Dawânî, Mir Husayn Mayhûdî, fol 47<sup>b</sup>, Khayyâm (Rubâ'is), fol 48<sup>a</sup>, Jâmî, fol 51<sup>a</sup>, Sharaf ud-Dîn 'Alî Yazdî, 'Abd ul Khâliq Karah Rûdî, Husayn Ardabili, Afdal ud-Dîn Muhammad Tarkah Isfahânî, Bâqir Dâmâd, with the *taḥhallus* Asḥrâq, fol 55<sup>b</sup>, Bahâ ud Dîn Muhammad 'Âmulî, fol 56<sup>a</sup>, Mullâ Hasan 'Alî, son of 'Abd Ullah Shûstari, 'Abd ur Razzâq Fayyâd, Muhsin Kâshânî, Hasan 'Alî Yazdî, fol 58<sup>a</sup>, Âqâ Husayn Khwânsârî, Muhammad Rafî' Wâ'iz, fol 58<sup>b</sup>, 'Alî Ridâ Tajallî, Masîhâ 1 Kâshânî, *taḥhallus* Sâhibî, fol 59<sup>a</sup>, Mirzâ Bâqir Qâdî Zâdah, Mir Ja'far Mashhadi, fol 59<sup>b</sup>

III foll 63<sup>a</sup>-78<sup>b</sup> Poems by kings, in seven *Firqah*

مصل سوم در ذکر اشعار سلاطین و غیره متضمن بر هفت فرقه \*

*Firqah* I Safawî kings —

Shâh Ismâ'il Safawî, Tahmâsp, Sâm Mirzâ, fol 63<sup>a</sup>, Sultân Muhammad Mirzâ, *taḥhallus* Murâdî, Ibrâhîm Mirzâ Jâhî, fol 63<sup>b</sup>, Ismâ'il Mirzâ, Shâh Ismâ'il II, Mustafâ Mirzâ, son of Sultân Ali Mirzâ, Shâh 'Abbâs, Shâh Safî, 'Abbâs II, fol 64<sup>a</sup>, Rustum Mirzâ *taḥhallus* Fidâ'î, fol 64<sup>b</sup>

*Firqah* II. Kings of Gilân —

Kârlıyê Sultân Husayn, Kârlıyê Khân Ahmad Khân, son of Sultân Husayn, Jamshîd Khân, fol 64<sup>b</sup>

*Firqah* III Timurides —

Bâbur, fol 64<sup>b</sup>, Humâyûn, Akbar, Jâhângîr, fol 65<sup>a</sup>, Mirzâ Abû Bakr bin Mirzâ Jûkî, 'Asharî Mirzâ, Mirzâ Kâmrân, Mirzâ Hindâl, Sultân Khalîl, Ulug Beg, Bâqarâ Mirzâ, fol 65<sup>b</sup>, Sultân Husayn Mirzâ's mother, Abul Muhsin Mirzâ, son of Sultân Husayn Mirzâ, Badî' uz Zamân Mirzâ, Shâh 'Arab Mirzâ, Muhammad Mu'min Mirzâ, Abul Qâsim Bâbar, son of Bâsanqar Mirzâ, fol 66<sup>a</sup>, Bâsanqar Mirzâ, son of Shâh Rukh, Bâsanqar bin Sultân Mahmûd, Mirzâ Ibrâhîm, son of Mirzâ Sulaymân, fol 66<sup>b</sup>.

*Firqah* IV Kings of the Deccan —

Fîrûz Shâh Babmanî, Sultân Ahmad, Nivâm Bâdshâh, fol 66<sup>b</sup>.

*Firqah V.* Ancient and modern kings in general :—

Maḥmūd Ġaznawī, fol. 66<sup>b</sup>; 'Alâ ud-Dîn Atsiz Saljûqî, Muḥammad Yahyâ, ruler of Shirwân, Qâbûs Washamġîr, Fîrûz Shâh of Dihlî, Shâh Shujâ' Muẓaffarî, Sultân Ya'qûb, son of Ḥasan Beg, 'Abd Ullah Khân Ūzbak, 'Abd ul-'Azîz Khân, Ibrâhîm Khân bin Muḥammad Khân Lârî, Ḥasan Beg Uġlî, fol. 67<sup>a</sup>; Imâm Qulî Khân, 'Iwad Ġâzî Sultân (*sic.*), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67<sup>b</sup>.

*Firqah VI.* Poems by those who trace their descent from the Sâfawîs through Nâdir :—

Mirzâ Sanjar Ni'mat Ullâhî, Mirzâ Dâ'ûd, Mirzâ Jalâl Asîr Shahrastânî, fol. 67<sup>b</sup>; Mirzâ Fâḍil Shâh Nawâz Khân, Mirzâ Ja'far Râhib, fol. 69<sup>a</sup>.

*Firqah VII.* Wazîrs, nobles, etc. :—

Amîr Nizâm ud-Dîn 'Alî Shîr, fol. 69<sup>a</sup>; Amîr Shaykh Nizâm ud-Dîn Aḥmad takhalluṣ Suhaylî, Âyatî an Amîr of Sultân Ḥusayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69<sup>b</sup>; 'Abd ul-Bâqî Ni'mat Ullâhî, Mîr Muḥammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muḥammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muḥammad Fahmî, Khwâjah Jalâl ud-Dîn Amîr Beg, Muḥammad Khân I'timâd ud-Daulah, Shihâb ud-Dîn 'Abd Ullah Marwârîd, fol. 70<sup>a</sup>; Ġiyâṣ ud-Dîn Bitikjî, Jalâl ud-Dîn Ḥasan Shahrastânî, 'Alâ ud-Dîn Khalîfah of Sultân, Mirzâ Mahdî I'timâd ud-Daulah, I'timâd ud-Daulah Mirzâ Tâhir Wahîd, fol. 70<sup>b</sup>; Ḥakîm Abul Fath, fol. 71<sup>b</sup>; Bîram Khân, 'Abd ur-Raḥîm Khânkhânân, fol. 72<sup>a</sup>; Ja'far Âṣaf Khân, fol. 72<sup>b</sup>; 'Alî Qulî Khân takhalluṣ Sultân, Ṣadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Zafar Khân Aḥsan, 'Inâyat Khân Âshnâ, Bâqir Khân Najm-i Sâni, fol. 73<sup>a</sup>; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Ḥasan Khân Shâmlû, Murtaḍâ Qulî Sultân Shâmlû Najaf Qulî Beg, 'Abbâs Qulî Khân Shâmlû, Ḥakîm Ṣadr ud-Dîn Muḥammad, entitled Masîḥ uz-Zamân, fol. 73<sup>b</sup>; Sa'd ud-Dîn Muḥammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrastânî, Mu'izz Fîtrat, Ḥakîm Ḥâdiq (son of Ḥakîm Himâm), fol. 74<sup>a</sup>; Ni'mat Khân 'Âlî, fol. 74<sup>b</sup>; Nuṣrat-Ullah Khân Niṣâr, Shaykh Ḥusayn Shuhrat, Imtiyâz Khân Khâlîṣ, fol. 75<sup>a</sup>.

IV. foll. 79<sup>a</sup>–92<sup>b</sup>. Ancient poets.

فصل چهارم در ذکر اشعار استادان متقدم \*

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib. Firdausî, Asadî, Anwarî, Mu'izzî, Rashîd-i Waṭwât, Talḥah Marwazî, Shams-i Tabasî, Arzaqî, Mukhtârî

Aṣīr-i Akhsikati, Aṣīr-i Aumânî, Zahir ud-Din Shufrawah, 'Unsurî, Farrukhî, Hinzilah Bâdgisî, 'Abd ul-Wâsî Jabalî, Nizâmî, Jamâl ud-Din 'Abd ur-Razzâq, Kamâl Isfahânî, Bundâr Râzî, Zahir Fâryâbî, Hasan Gaznawî, Najib Jarbâdaqâlî, Majd-i Hamgar, Salmân, Khwâjû, etc.

V. fol. 93<sup>a</sup>-139<sup>b</sup>. Modern poets :

• • • • • نصل پنجم در ذکر اشعار شعراى متاخرين \*

\*The most prominent contributors are —

Ahli Shîrâzî, Âsafî, Damîrî, Wahshî, Nasibî, Zuhûrî, 'Alî Naqî of Kamrah, Kâtubî, Hilâlî, Ahli Khurâsânî, Tâlib Âmulî, Hâtufî, Şanâ'î, Umîdî, Ilâhî Hamadânî, Gazâlî Maḥḥadî, Faydî, Ruknâ, Masih, Muhammad Qulî Salim, Qudî, Tâlib Kalim, Nizâm Dast, Gayb Shîrâzî, Sa'îd Ashraf, Muhammad Sûfî, Fasîhî, Mir Najât, Nâẓim Harawî, Zulâlî, Ganî Kashmîrî, etc.

VI. fol. 141<sup>a</sup>-169<sup>a</sup>. Other ancient and modern poets :

• • • • • نصل ششم در ذکر اشعار سلف و خلف \*

The names of the poets are arranged in alphabetical order. The first name is *حواصه امیرنگ نظری* and the last, *منربحی کاشی*.

Written in ordinary Indian Ta'liq.

Not dated, 19th century.

A note on the title page by a former owner, dated Katik, 1229 Tassî, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

No. 1999

fol. 163, size 10×5½, 7½×4½.

(بیاض)

(BAYÂD)

A Persian anthology containing selections from the following poetical works —

I. fol. 2<sup>a</sup>-3<sup>b</sup>. *معراج الحجال* *Mr'raj ul-Khayâl*, by 'Alî Ridâ Tajallî, see Nos. 1094, x, 1100, xu, etc., beginning as usual —

• • • • • در سرم دیگر همای عشق یار \*

There is a lacuna after fol. 3<sup>b</sup> and a good deal is wanting.

II. foll. 4<sup>a</sup>–9<sup>a</sup>. غزلیات تجلی Gazals by the same Tajallî, arranged in alphabetical order; beginning:—

همی سایه سرو چمن جود تو قدھا النخ \*

III. fol. 9<sup>b</sup>. شهر آشوب امیر خسرو Shahr Âshûb-i Amîr Khusrâw; beginning:—

بقال پسر که راحت جان آمد \*

IV. fol. 10<sup>a</sup>. مستزاد کمال خجند Mustazâd by Kamâl-i Khujand; beginning:—

ای ریخته سودای تو خون دل ما را النخ \*

V. fol. 11<sup>a</sup>. A prose piece by Mirzâ Muḥammad Yûsuf Naghat; beginning:—

بر صفحه مقصود کشم کلک بیان را النخ \*

VI. Selections from the Kulliyât of Tâlib-i Kalîm, foll. 13<sup>a</sup>–35<sup>a</sup>; beginning with a Maṣnawî:—

چو اقبال از نظام الملک برگشت النخ \*

VII. Selections from the Dîwân of Raḍî Artîmânî, foll. 35<sup>a</sup>–36<sup>a</sup>; beginning:—

آنچنان داد عشق جوش مرا النخ \*

VIII. Selections from the Dîwân of Fayḍî, foll. 36<sup>a</sup>–40<sup>a</sup>; beginning:—

خسرو عشقیم و دل گلگون عالم کرد ما النخ \*

IX. Selections from the Dîwân of Mirzâ Raḍî Dâniş, foll. 40<sup>a</sup>–40<sup>b</sup>; beginning:—

کجاست باده که از رشک گلشن آرائی النخ \*

X. Selections from the Dîwân of Mullâ Tarzî, foll. 41<sup>a</sup>–43<sup>b</sup>; beginning:—

آنکه هستید هر دو عالم را ... ..

XI. Selections from the Dîwân of Tâhir Wahîd, foll. 44<sup>a</sup>–69<sup>a</sup>; beginning:—

چنان کز سنگ و آهن آتش سوزان شود پیدا النخ \*

XII. Selections from the Dîwân of Sâ'ib, foll. 71<sup>a</sup>–76<sup>a</sup>; beginning:—

یا رب از عرفان مرا پیمانه ... النخ \*

XIII \* دواں دغانی Extracts from the Diwan of Baba Tiganî, foll 76<sup>a</sup>-78<sup>b</sup>, beginning —

ای سر نامه نام تو عقل گره کشای را اله \*

XIV \* دواں وحشی بردی Selections from the Diwan of Wahshî Yazdî, foll 78<sup>b</sup>-81<sup>b</sup>, beginning —

راندی ر نظر جسم دلا دند ما را اله \*

XV طالب آملی Selections from the Diwan of Talib Amulî, foll 81<sup>b</sup>-86<sup>a</sup>, beginning —

نایما نکته می سجد دمدمادام رباش را اله \*

XVI انتخاب دواں قپلان بیگ Selections from the Diwan of Quplan Beg, foll 86<sup>a</sup>-87<sup>a</sup>, beginning —

راں عارض شکفته در افکی دقاف را اله \*

XVII انتخاب رباعیات سحابی Selections from the Ruba'is of Sihabî, foll 87<sup>a</sup>-93<sup>a</sup>, beginning —

ای انکه طربس دوستی حوسب ترا اله \*

XVIII متنوی A Maṣnawî, foll 94<sup>a</sup>-99<sup>a</sup> beginning —

ده ار عصه کعبا ده سر میردم اله \*

XIX. ساقی نامهٔ ناسم Saqî Namah by Mirza Qasim, foll 99<sup>a</sup>-100<sup>b</sup>, beginning —

دلا تا یکی بیدوائی کشم اله \*

XX ساقی نامهٔ هلالی Saqî Namah by Mulla Hilalî, foll 100<sup>b</sup>-101<sup>a</sup>, beginning —

حوش آدم که در برمگاه السب اله \*

XXI ساقی نامهٔ زکی Hamadani, Sâqî Namah by Zakî Hamadani, foll 101<sup>a</sup>-102<sup>b</sup>, beginning —

دلا تا یکی می می لاله گون اله \*

XXII موفد دواں مفید Selections from the Diwan of Mufid, foll 104<sup>a</sup>-104<sup>b</sup>, beginning —

ده تنها ادش اشک ار دام در شانه میگیرد اله \*

XXIII. دواں تجلی Extracts from Tajallî's Diwan, foll 104<sup>b</sup>-105<sup>b</sup>, beginning —

پریشان روزگارم طرهٔ محبوب میداد

نلی حال پریشانرا پریشان حوب میداد

XXIV. رباعیات و غزلیات قدسی Some Rubâ'is and Gazals by Qudsî, foll. 105<sup>b</sup>–117<sup>b</sup>; beginning:—

نصل دی و من همنفس شیون خویش الخ \*

XXV. دیوان شانی Selections from the Diwân of Shâhî Taklû, foll. 117<sup>b</sup>–124<sup>n</sup>; beginning:—

عوت غم دل مصیبت آرد الخ \*

XXVI. سبع سیاره Sab' Sayyârah. The seven Maṣnawîs by Zuḥlî. See No. 282. Each Maṣnawî is introduced by a short preface:—

- (1) شعلۀ دیدار, fol. 127<sup>a</sup>. See No. 282—II.
- (2) حسن گلو سوز, fol. 132<sup>b</sup>. See No. 282—III.
- (3) آذر و سمندر, fol. 140<sup>b</sup>. See No. 282—IV.
- (4) ذرّۀ و خورشید, fol. 146<sup>a</sup>. See No. 282—VI.
- (5) سلیمان نامه, fol. 148<sup>b</sup>. See No. 282—VII.
- (6) میخانه, fol. 152<sup>b</sup>. See No. 282—V.
- (7) محمود و ایاز, fol. 162<sup>a</sup>. See No. 282—I.

The Maṣnawî محمود و ایاز, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'liq, is dated A.H. 1082 in several places.

### No. 2000

foll. 233; size 11½ × 6½; 10½ × 5.

بیاض

### BAYÂD

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. 1<sup>a</sup>–20<sup>a</sup>. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدی شیرازی علیه الرحمہ در آداب صحبت  
و حکمت - مال از بهر آسایش عمر است الخ \*

II. foll. 21<sup>a</sup>-31<sup>a</sup> A collection of anecdotes, moral and witty sayings

III. foll 33<sup>a</sup>-40<sup>b</sup> نزهة الأرواح Nuzhat ul Arwâh

A fragment of a Sûfic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus —

وقتی قصد حمام کردم صورتی دیدم ناقص تمام نقش کرده اند الخ \*

The name of the author is not given anywhere. The work seems to be different from the well known Sûfic tract نزهة الأرواح by Husayn bin 'Alim, noticed under Nos 1353-1355. Among the numerous verses quoted by the author we find one by Hafiz on fol 34<sup>a</sup>.

IV foll 41<sup>a</sup>-96<sup>a</sup>. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Kn'bah, etc etc, extracted from Nizârist in (fol 41<sup>a</sup>), Ma'arij un Nubûwat (fol 78<sup>a</sup>), and other works

Beginning —

در ذکر حاتم الانبیا ... سب شریفش دیدم موجب اسب الخ \*

V foll 97<sup>a</sup>-103<sup>b</sup> رسالة قاصد Risâlah i Qâṣiṣih A treatise on rhyme, without the author's name, beginning —

حمد بیکد و ثنای بیکد مر صانعی را که زبان جمیع زبان اوزان

زبان الخ \*

VI foll 109<sup>a</sup>-109<sup>b</sup>. Three versified مباحث, beginning of the first —

الهی باعزیز آن پندش تن الخ \*

VII foll 110<sup>a</sup>-139<sup>b</sup> A collection of fables and anecdotes relating to kings, nobles and other eminent persons

VIII foll 141<sup>a</sup>-145<sup>b</sup> نکات بدیل Nik'ât i Bidil The Nik'ât of Mirzâ Bidil, beginning —

اگر مکر بدوت نه الخ \*

IX foll 147<sup>a</sup>-156<sup>b</sup> A treatise on the prerogatives of 'Alī based on several works, beginning —

دوری امام برحق وصی مطلق حصرت علی الخ \*

XI foll 157<sup>a</sup>-180<sup>b</sup> Legendary accounts connected with prophets and some ancient saints

XII foll 184<sup>a</sup>-203<sup>b</sup> خلاصة الإخلاص Khulâsat ul Ikhlâs A theological tract on the creation of the universe, Adam, the Prophet,

mankind, the soul, etc. etc., extracted from the work خلاصه الاخلاص ; beginning:—

فتح اول در بیان آنچه که ابتدای آفرینش عالم تا خلق آدم النخ \*

XIII. foll. 204<sup>a</sup>. محاربة خندق Mahâribah-i Khandaq. An account of the battle of Khandaq; beginning:—

چون عساکر مخالفان بر اهل اسلام النخ \*

The above is followed by some Hadîṣ, etc.

XIV. foll. 208<sup>a</sup>–211<sup>a</sup>. مناجات عبد الله انصارى Munâjât-i 'Abd Ullah Anṣârî. The well-known prayer of Khwâjah 'Abd Ullah Anṣârî.

Beginning:—

ای ز دردت بیدلانرا بوی درمان آمده النخ \*

The above is followed by some prose pieces of things of little consequence, such as about the good and evil days of the month, some recipes, etc. etc.

Written in Nîm Shikastah within coloured borders.

Not dated; 19th century.

A seal, faintly reading فردوس علي خان بهادر, is found at the beginning and end of the copy.

## No. 2001

foll. 108; size  $7\frac{1}{4} \times 4\frac{3}{4}$ ;  $5\frac{1}{4} \times 3$ .

بیاض دلکش

## BAYÂD-I DILKASH

An interesting collection of a large number of verses from the compositions of ancient and modern poets, compiled by Yâr Muḥammad Qalandar یار محمد قلندر.

Beginning with a preface:—

سخن پیچ زبان نیست بهتر از توحید  
یکیست گفتن و نا گفتنش بگفت و شنید

Yâr Muḥammad Qalandar has already been mentioned in connection with his work دستور الانشا. See No. 883.

In the preface Yâr Muḥammad says that several poets of great

distinction had written poems and Maṣnawīs describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol 161<sup>a</sup>) of Beloveds. Each section consists of eight *Fasl*.

The title of the work, *بای دلکش*, expresses the date of compilation, A H 1187 = A D 1753.

The *Bayad* is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll 78<sup>b</sup>-108<sup>b</sup>.

Written in ordinary *Ta'liq*

Not dated, 19th century

# No. 2002

fol 24, lines 11, size 8½ × 5½, 5½ × 2½

(هزليات)

## (HAZLIYÂT)

A collection of humorous poems by ancient and modern poets. Beginning with a poem by *Shifa'i* —

بعد از من بر سر ادم که روبرو حبک الح \*

Other contributors are *Mu'jizā*, fol 2<sup>b</sup>, *Ni'mat Khân 'Alī*, fol 3<sup>b</sup>, *Sa'di*, fol 5<sup>a</sup>, *Anwarī*, fol 5<sup>b</sup>. Foll 7<sup>b</sup>-12<sup>a</sup> *تالعه* The *Fal Namah* of *Ja'far Zatlī*, the most humoristic poet of Hindustān, *Nuzhat*, foll 12<sup>b</sup>-13<sup>b</sup> *ملا کونی* fol 14<sup>a</sup>.

The MS ends with a glossary of the Turkish, Persian, Arabic, and Hindi words used in the work, occupying foll 15<sup>b</sup>-24<sup>a</sup>.

Written in beautiful *Nasta'liq* within illuminated borders

Not dated, 19th century

## No. 2003

foll. 111 ; size  $9\frac{1}{4} \times 6$  ;  $8 \times 5\frac{1}{4}$ .

(بیاض)

(BAYÂD)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدين ميرک .

The copy breaks off in the middle of the letter ن with the name of مولانا یکی صفهانی .

Written in ordinary Ta'liq.

Not dated ; 19th century.

Presented to the Library by Asad 'Ali Qidwâ'i, 1-6-25.

## No. 2004

foll. 4 ; size  $18\frac{1}{4} \times 11\frac{1}{2}$  ;  $11 \times 7$ .

An album of eight miniatures in modern Indian style.

## No. 2005

foll. 6 ; size  $12 \times 8\frac{3}{4}$ .

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names :—

1. خواجہ احرار و ملا عبد الرحمان جامی , fol. 1<sup>b</sup>.
2. مرزا کوچک , fol. 4<sup>b</sup>.
3. نواب اعظم خان بہادر رضوی والد ماجد نواب مصلح خان بہادر , fol. 5<sup>a</sup>.

No. 2006

fol 40, lines 21, size  $14\frac{3}{4} \times 10\frac{1}{2}$ ,  $11 \times 8$ .

مرقع مرید خان

## MURAQQA'-I MURÎD KHÂN

A specimen of fine penmanship by Murid Khân

• Muhammad Sâdiq Tabâtahâ'i, entitled Murid Khân محمد صادق مريد خان, who belonged to a noble Sayyid family, was an Amir of Muhammad Shah's time (A.H. 1131-1161=A.D. 1718-1748). He was an eminent calligrapher of his time and was well versed in Shikastah, Ta'liq, Suls, etc., particularly in the last-named one, which he could write in several forms, and which, it is said, he learnt from Akbarî 'Alî and Durayt Khân, the sons of Kifâyat Khân. See Tadkirah i Khwushnawisân, p. 107.

The present copy of the Muraqqa', consisting of extracts, mostly from the Tabaqât i Akbarî, is written in Shikastah, and is dated at the end 5 Ramadân, A.H. 1150. The scribe signs his name at the bottom of most of the folios.

The signature "Gore Ouseley" appears on the top of fol. 1<sup>b</sup>.